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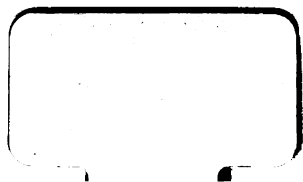
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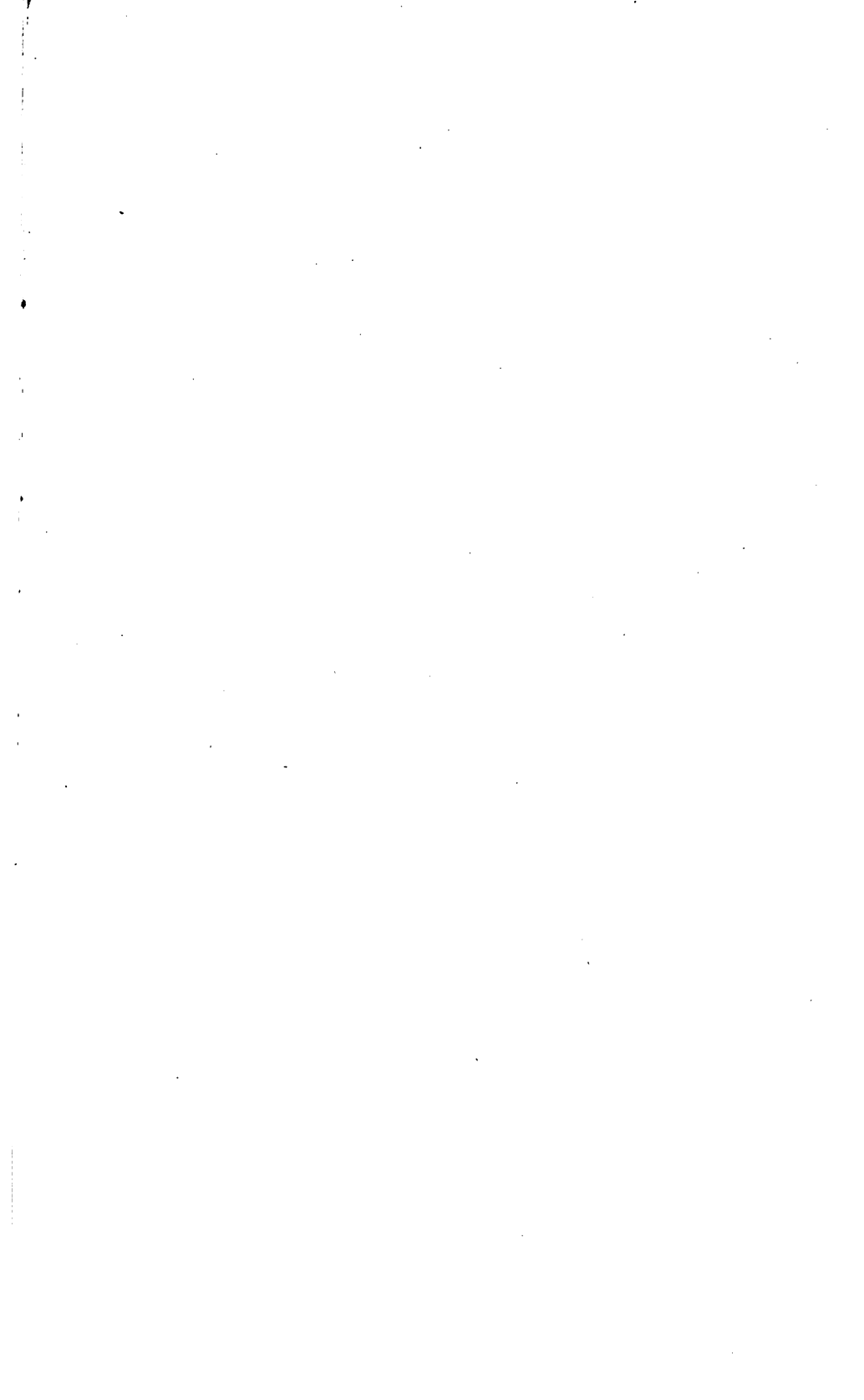


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THE
FOREIGN MISSIONARY

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCHES.

AND

SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER
PROTESTANT CHURCHES.

VOLUME XXVIII.

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INDEX TO VOL. XXVIII.

- ADMINISTRATION, Cost of, 49.
- AFRICA, Missions in—Benita, 54; Bechuana, 129.
- Allahabad Station—Zenanas, 8, 183.
- Ambala Mission School, 121.
- America: Its Religious Societies, 65.
- Amoy, 187.
- Annual Meeting of the Board, 287.
- Apostolic Missionary Meeting, 115.
- Arcot Mission, 140.
- Baptist Missionary Union, Missions of, 13.
- Benita—The Bell and its Mission, 54; A Great Change, 55.
- Blind Teaching the Lame, 17.
- Bogota Mission—Opposition to the Truth, 5; Dedication of the Chapel, 56.
- Bolivia and Eastern Peru, 191.
- Book Notices, 40, 63.
- Boondee and its Maharajah, 156.
- Brahmist Movement, 217.
- BRAZIL, Missions in, 85, 151, 231, 253.
- British Columbia, Missionary Success in, 25.
- Brotas Station—Communion, 85; Opposition, 85; Work Extending, 86.
- Canton, 97.
- Chabra Mow, Out-Station, its Commencement, 32; God's Hidden Ones, 33; An United Family, 34.
- Chamba Mission, 10; Its Success, 11.
- Chiengmai Station—Light and Shade, 58; The First Fruits, 58; Obstacles, 59; Some Interested, 60; Calls to go Forth, 62; Cases of Interest, 80; Great Wants, 81; Sad News, 202; Baptism of Converts, 212; The Influence of Music, 213; Signs of Good, 214; Persecutions unto Death, 227; Beautiful Scenery, 232; An Appeal for Laborers, 233; shall it be given up? 273.
- CHINA, Missions in, 37, 109, 135, 147, 149, 232, 253.
- Chinese in California, Modes of Reaching them with the Gospel, 4; The Good Done, 5; Persecutions, 260; Sit Ah Moon's Report, 260.
- Chippewa Mission, Changes Going On, 261; The Church, 262.
- Church Missionary Society, 37.
- Creek Mission—Speech of Mr. P. Porter, 104.
- Deaths in the Mission Field, 122.
- Donations, 21, 46, 70, 94, 118, 142, 166, 198, 231, 243, 267, 268.
- Effects of the Gospel, 66.
- ENGRAVINGS—A Chinook Burial, 25; Canton, 97; Mission School at Ambala, 121; Maps, 169, 173, 175, 181; Western Gate of Peking, 201; Yedo, 249.
- Estimates of the Year, 27.
- Evangelical Society of France, 41.
- Facts and Figures connected with the Board of Foreign Missions, 98.
- Foreign Missions, Are the Churches giving too much to, 102.
- Fort Simpson, Mackenzie River, 86.
- France, Evangelical Society in, 65.
- Furrukhabad Mission, 7, 32, 77, 108, 123, 154, 183, 210, 254.
- Furrukhabad Station—Zenana Work, 7; Native Ideas and Illustrations, 77; Warfare and its Results, 184; The Lord's Hidden Ones, 210; An Evening Visit, 254.
- Gathering and Scattering, 75.
- Gospel, Effects of, 66.
- Great Britain, Its Religious Societies, 64.
- Hoshiarpore Station—The Preacher and His Message, 8; Efforts to do Good, 10; Among the People, 234; Preaching and Visiting, 234; Itinerations, 235; Church Services, 236; Zenanas, 236.
- INDIA—Stations in Allahabad, 8, 133, 233; Furrukhabad, 7, 77, 124, 210, 254; Hoshiarpore, 8; Kolapoor, 226; Lahor, 185, 239; Lodiana, 34, 207, 239; Mynpurie, 8, 108, 154; Rawal Pindi, 125; Signs of Progress, 112; Boondee and its Maharajah, 156; Medical Missions, 123; Scenes among which we Labor, 188; A Sad Sight, 196; The Brahminist Movement, 217; Infanticide, 263.
- Is the Missionary Work outrunning the ability of our Church to carry it on, 251.
- JAPAN, 249.
- Jews, Mission among the Jews in Jerusalem, 113.
- Kolapoor Mission, 226.
- Lahor, Zenana Work, 239.
- Laos, Country and Government, 29; Social Features, 30; Difficulties of Missionary Work and its Hopefulness, 31; Population, 32.
- Latest News from the Missions, 19, 44, 69, 92, 116, 140, 165, 196, 220, 241, 266, 287.
- Latest News from Chiengmai, 227.
- Liberia Mission, Meeting of Presbytery.
- Lodiana Mission, 8, 34, 125, 185, 207, 239, 254.
- Lodiana Station—Hinduism Waning, 84; One of the High Places, 85; Where Janvier Fell, 87; Sickness and Death of Rev. J. H. Myers, 207; Zenanas, 239.
- Madagascar, 110.
- Medical Missions in India, 123.
- Missionaries, List of 277.

- Missionaries, Papers of, viz.:** Alexander, Rev. Peking, 201.
 James M., 128; Alexander, Mrs., 154; Blackford, Personal Duty, 225.
 Rev. A. L., 39, 151, 236; Brown, Miss M. J., 256; Petchaburi Station—Indifference and Hatred to the
 Chatterjee, Rev. K. C., 8; Corbett, Rev. H. J., Truth, 84; Added to the Church, 108.
 238; Dougherty, Rev. Peter, 261; Heyl, Rev. Rawal Pindi Station—The Speaking Dead, 125.
 Francis, 108; Johnson, Rev. W. F., 32; Kellogg, Interesting Conversion, 126; Remarkable Case, 127.
 Rev. S. H., 134, 254; Lenington, Rev. R., 85; Religious Societies in Great Britain, 64; in Amer-
 Loomis, Rev. A. W., 259; MacFarland, Rev. S. G., ica, 65.
 84, 108; McGilvary, Rev. D., 29, 58, 80, 203, 213, Resignation of W. Rankin, Treasurer, 206.
 229; Mateer, Rev. C. W., 87, 149; Myers, Rev. J. Responsibility of Ministers, 164.
 H., 84; Nassau, Miss I. A., 54; Nevius, Rev. Sad News from Chienngmai, 201.
 J. L., 4, 109, 135, 147; Newton, Rev. J., 10, 155; Sad Sight, 196.
 Newton, Mrs., 185; Pitkin, Rev. P. H., 5, 56; Scenes among which we Labor, 183.
 Ramsay, Rev. J. R., 235; Rudolph, Rev. A., 207; Seminole Mission, 235.
 Schneider, Rev. J. F. C., 258; Ullmann, Rev. J. Shantung Mission, 87, 135, 147, 149, 232, 258.
 F., 77, 210; Walsh, Mrs. Emma, 183; Wherry, Siam Mission, 84, 108.
 Rev. E. M., 125; Wilson, Rev. Jonathan, 232. Signs of Progress, 112.
Missionary Success in British Columbia, 25. Sorocaba, Organization of a Church at, 153.
Missionary Society of Sabbath-Schools, 50. South Sea Missions, 161.
Missions of the Board, Survey of, 169. Survey of the Missions of the Board, 169.
Mission School at Ambala, 121. Thank-Offerings, 205.
Missions in South Seas, 161. Tungchow Station—Hopefulness of the Field, 88;
Morrison, Rev. W. T., Death of, 279. The Schools, 88; Spreading of the Truth, 135;
Mynpurie—Zenana Schools, 8, 154, 239; Preaching Persecutions, 147.
 at the Opium Agency, 106; Workers Needed, 155.
Native Churches, 73, 240, 265.
New Missionaries, 23, 145.
Ningpo Mission, 109.
Odes in Praise of the Saviour, 153.
Our Country and the World, 43.
Panseo Alegre, Organization of a Church at, 86.
 Venice, 14.
 Week of Prayer, 182.
 Woman's Board of Missions, 114.
 Woman's Work in our Missions, 253.
 Yet Another, 304.
 Yuyiao and its Converts, 109.
 Zenanas, 7, 154, 183, 238.

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CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

A View of the Board's Operations and Wants,	1
Communications from the Missions:	
Chinese in California,	4
Mission in U. S. of Colombia,	5
Furrukhabad Mission—N. India,	7
Lodiana Mission—N. India,	8

MISSIONS OF OTHER CHURCHES.

The Missions of the American Baptist Missionary Union,	13
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MISSION HOUSE, NEW YORK.

Latest news from our Missions,	19
Donations,	21

THE FOREIGN MISSIONARY.

JUNE, 1869.

MISSIONS OF THE PRESBYTERIAN CHURCH.

A VIEW OF THE BOARD'S OPERATIONS AND WANTS.

ANOTHER year of prayer and effort for the foreign missionary cause, on the part of our Church, closed on the 1st of May. At that time, another year of labor and of spiritual endeavor for the extension of the Redeemer's kingdom began. In the Report of the Board for the year, three names are mentioned as having died, but it can take no notice of the many in the church—earnest and devoted friends of the cause—who passed away from active toil and generous sympathy to heavenly rest and fruition. Not a few of these died during the year, and they were confined to no one class. Thus, in the aggregate of legacies, the largest ever received in any one year, since the organization of the Board, was \$12. In transmitting this sum, the pastor of the deceased wrote: "There is something touching in the above gift. Mrs. R—, who was an active Christian, on her death-bed desired to give something to the cause of Christ, out of love to the Master. Being in very limited circumstances, she studied what she could give. Before her sickness she had made a piece of domestic carpet. She directed that it should be sold, and the proceeds to be equally divided between the Foreign and Domestic Boards of Missions. The spirit in which it was made reminds us of the widow and her two mites." This is a type of a class, small it may be, yet precious to the Lord that redeemed them, whose self-denying gifts are poured annually into the treasury.

The receipts of the year from all sources were \$338,498. Of this sum \$208,400 were from the living membership of the Church, and from the Sabbath-schools, and \$88,308 were legacies; \$17,559 were received in India. If we place the membership of the Church at 260,000, it will be seen that the average of \$1 a member is not reached. It is much more than this, if the mere givers are reckoned, but outside of these is a large class who take but little interest in this cause, and do nothing to help it forward. How to bring such into loving fellowship with a work to which they stand nominally related, is a question of great moment. That they need it, and that

the cause needs it, no one can deny. For the lack of their co-operation the work is retarded and crippled. To such, and to all who can influence them, does this simple statement come as an appeal. The debt of the previous year has been reduced to \$5,800. At a critical period a large legacy was received, which greatly reduced the indebtedness of the Board, and met its maturing liabilities.

Missions when in a healthy state must grow. Progress is a necessary law of this enterprise. It marks its life and God's smiles. What the Lord blesses, his Church should not seek to arrest: what he enlarges, man should not repress. If this is God's voice to his people, then they should obey his commands, and meet the demands of his Providence. Calls for new laborers were met only in part by the Board. Eight new missionaries were sent to five different fields—two to the Indians, one to India, two to Siam, two to China, and one to India. Five unmarried ladies went to the Creek mission, to Bogota, to India, and to China, to labor for the evangelization of the people. One assistant missionary, with his wife, went to do an important work among the Creeks. These, with the wives of the missionaries, were all that could be sent. Some of the missions, though urgently pleading for men, were unsupplied.

One missionary in Africa died; one from India was called away by death just after reaching his native land, and a teacher in Liberia for thirty-two years, and an earnest, faithful man, was removed to a better land. The present staff of laborers in connection with the Board, is as follows: Eighty-three missionaries, thirteen ordained native preachers, ten native licentiates, eleven male, and seventy-seven female assistant missionaries, and one hundred and ninety-three native assistants; or an increase of four missionaries, one ordained native minister, four female, and fourteen native assistants.

Some new churches have been organized during the year, and the additions to several have been marked and encouraging. In none of them has there taken place, what is called among ourselves, a *revival*, yet the accessions in some cases have been numerous. A new church was formed among the Omahas, and twenty-nine were received into membership, to which others have been since added. Fourteen were admitted to the communion of the church among the Seminoles. Fifty-seven converts from Romanism were added to the four churches in Brazil. To the church at Yo-yiao, China, thirty-three were added, and twenty-six to that of Hang-chow. To the church at Shanghai sixteen of the boarding scholars were admitted as communicants, and twelve pupils from a similar institution at Saharunpur, India, to the church at that place. A religious interest at Benita, Africa, increased the number of catechumens to thirty-one. News has lately reached us of the baptism of three new converts in Japan. As far as reports have been made nearly three hundred have been admitted to full communion of the church, and the net increase to the church is two hundred and twenty. Thirty-eight churches made a report, and we find



that to them more were added on profession of faith than to the forty-four churches of Northumberland Presbytery, to the thirty-seven churches of Saltsburg Presbytery, or to the fifty-four churches of Carlisle Presbytery; and more in proportion than to such strong Presbyteries as those of Baltimore, Chicago, Chillicothe, Cincinnati, Bloomington, Luzerne, Long Island, Fort Wayne, Donegal, New Castle, Clarion, Redstone, etc. This simple statement more than meets the commercial inquiry, "Do foreign missions pay?"

There is an increasing demand for female missionaries. One is called for at Corisco, one at Petchaburi, two at Mynpurie, one at Lodian, two at Shanghai, and at different points in India several are needed. If this be the result of what missionaries have done, and of providential interposition, then it lays a new burden upon the people of God, and who should take hold of it more earnestly and faithfully than the females of our church. Let funds for this and other objects be poured into the treasury, and with God's blessing a new impulse will be given to the cause at home and abroad. No one need turn aside to other societies to do a work which the Board is seeking to do, and has done for many years, and it can only do more as it unites the force and directs the strength of our own Church.

The present financial condition of the Board is thus referred to in the Report, and to it we ask the attention of all our readers: More must be done at home for the heathen, or less abroad among the heathen. This is the alternative. That the Church is putting forth, in any sense, too great or exhausting efforts for such; that she is giving beyond or even up to her ability; that she is running ahead of Providence in her missionary endeavors, or is doing more than is demanded by the urgencies of the case, cannot for a moment be maintained. If not, can she be guiltless in allowing God's providence and grace to outstrip her efforts, and by withholding that which she has in trust for others? This is now a critical period in the Board's history. It must either go forward or backward in its work. To advance with the divine blessing on its labors, more means must be furnished, to send out the men who are waiting and ready to go, and to sustain the expanding work in the field. To arrest the work, the present scale of liberality need only be maintained, as this is wholly inadequate to sustain the present operations of the Board. The gifts of the church would be sufficient if the present contributions were in gold. To make them equivalent to this should be the aim of every congregation; and to this, the Committee would specially direct the attention of every minister and church session."

COMMUNICATIONS FROM THE MISSIONS.

Chinese in California.

REV. J. L. NEVIUS on his return to China stopped for a few days in San Francisco. He sends to our readers his impressions of the work among the Chinese in California.

A week's detention in San Francisco, on my way to China, gave me an opportunity to gather some information regarding the character of our Chinese immigrants, the efforts which are being made to benefit them, and the present and prospective results of those efforts.

Christian Indifference.—I regretted to find that it was the opinion of most of the Christian ministers and laymen with whom I met, some of whom had long resided in San Francisco, that notwithstanding the judicious and persistent efforts of our missionaries, the mission is making but slow progress, and has as yet accomplished very little. I was struck with the seeming indifference of the Christians of that city to the spiritual wants of these heathen in their midst.

Sad Obstacles.—A consideration of the influences which the Chinese meet with on coming to our shores will show the great difficulties in the way of evangelizing them. They see at once that only a very small proportion of our population are in the habit of attending church, or seem to have any regard to the claims of religion. To their view we seem much less religious than they are. On every hand they meet with manifestations of vice, immorality and licentiousness, which may well shock their sense of morality and propriety, and excite their astonishment. The first words with which they become familiar are those in which the name of the Christian's God is taken in vain. In visiting a Chinese temple, almost under the shadow of some of the churches, just before reaching it, we saw

one of our people lying dead drunk in the middle of the street. The Chinese hardly noticed him as they passed, such sights being evidently familiar to them in their new home, though seldom seen in their own land. These facts together with the harsh treatment which they too often receive from the hands of Americans, are not calculated to predispose their minds in favor of the Christian religion, but on the contrary add much to the difficulties and discouragements of the work of the missionary.

Modes of reaching the Chinese with the Gospel.—In accompanying Mr. Loomis in one of his street-preaching excursions, I found that this part of his work was very similar to the same kind of work in China. Many of the Chinese recognized him as an old friend, and received his salutations very respectfully and with their accustomed politeness. In a Chinese boarding house where we stopped for some time, Mr. Loomis and a native Christian talked to a group of the inmates; the keeper of the house was evidently much annoyed, and after a time gave free expression to his feelings in language like the following: "This place was not opened for preaching. You have a chapel; why not stay there rather than come here to interfere with our business?"

On Sunday afternoon and evening Mr. Loomis has a Sunday-school, about one hundred persons old and young being present. Ladies and gentlemen from different churches in the city come in to take classes. As none of these volunteer teachers understand the Chinese language, and but few of the Chinese are acquainted with ours, the time is occupied chiefly in teaching English by the use of scripture cards and primary reading books. A desire to learn to speak and read English is the principal motive which attracts the Chinese to this school, and a considerable proportion of them leave when the re-

ligious exercises which follow in Chinese commence.

What Good has been done?—But to return to the ever-recurring question, “what good has been done?” First of all there is here a little church established. It contains less than a score of members, it is true, but they are intelligent growing Christians. They not only support themselves but are glad to do what they can to help others. Several hopefully converted persons have returned to China, some of whom are studying to prepare themselves to preach the Gospel to their countrymen. And is this all that has been accomplished? By no means. We have great reason to be thankful that those immigrants do not leave our shores without some palpable evidence that we care for their souls, and without one effort at least for their spiritual benefit. We may the better appreciate what has been accomplished by imagining what would have been the condition and the feelings of this people if our mission had not been established among them. Many of them have found in the missionary their true and perhaps only friend from among our people. They have received help and sympathy in time of difficulty, and had awakened in their hearts a lasting gratitude and a deep respect, not only for the missionary but for his religion of love. Promising young men have been introduced into Christian families. Many by means of the chapel exercises, and preaching in the streets, and from house to house, have gained some knowledge of the only living and true God, and of the Christian faith. In visiting the eight hundred Chinese who are returning to their homes on the ship on which I am now writing, I have been delighted to find that a large proportion of them are familiar with our chapel, know more or less what is taught there, and regard with the greatest respect the missionary. When they saw me coming among them with a selection of tracts in my hands, they almost uniformly exclaimed (though

I was an entire stranger to them): “Here is a man who talks Jesus.”

Eternity alone will disclose the results of the efforts which have already been put forth in this mission. Still very little has been attempted, in comparison to what the Church might and ought to do.

Mission in U. S. of Colombia.

Bogota.

THE extension of the missionary work in Bogota has shown to the Romanists the purpose of the Board to continue, and when need be enlarge their operations. This has created alarm among the hierarchy and some of the people, which is set forth in the following communication of Rev. P. H. Pitkin, of March 17th.

I send you by this mail, a translation of a paper that was posted on the corners of the streets the other night and which may help to convince you of the “failure of Protestantism,” if you have not been already convinced in New York.

We know not the origin of this paper called “Intimation,” except that two men have come here to inform us that it was resolved upon in a meeting last Saturday night, composed of some fifty persons, and that one of the most notable priests here was the prime mover in the affair.

We are, as yet, not certain that this statement is exact, but these men say they are willing to swear to its truth. At any rate it shows to what extremes of fanaticism Romanism can carry its adherents.

But the more enlightened here, and also the National and State Governments are resolved to maintain liberty of worship, though the priests grow more and more furious. We have here what is now being witnessed in nearly all Romish countries—the strange sight of the church quarreling with her most educated members—or, perhaps I should rather say, with Protestantism in her midst for surely these patriots are constantly protesting against the intolerance and practical idolatry and many of the irrational and haughty dogmas that make Rome what she is.

Since the publication of the pastoral letter of the vicar-general which was mentioned in my last, and the fierce preaching against us in nearly all the churches, our room has not been able to hold the attendance upon the Spanish services. A hundred persons more or less, were present the two last Sabbaths. Of these, quite a number stood during the exercises, in the door-way, and others entirely without, being unable to gain admittance. Several Congressmen were present, and friends have told us that they said they were much pleased. Of course these are all excommunicated, which fact will certainly contribute rather than otherwise to the good cause.

We have no more services in Spanish till a week from next Sabbath, March 28th, when we hope to open our new chapel.

Quite an excitement exists in regard to it, and this we hope will prove an advantage for us.

Since writing the above, this morning a young man came in with a paper published here by Liberals which contains, in yesterday's number, an article condemning in stringent terms, the paper posted on the corners of the streets. It calls upon the archbishop and other clergymen in authority, to condemn this attack on religious liberty. It also, says, "We have had occasion to observe the conduct of Mr. Wallace, the Protestant minister in Bogota, and that of other priests who have preceded or accompanied him in this country. The strictest morality will find in that conduct nothing censurable; those more carried away by a false religious zeal are not able to make a single charge. * * * Mr. Wallace has charge of a school in which a part of human knowledge is taught, but it is well taught. Sons of Catholics attend, and these do not find cause to become alarmed at that which their children learn. Only one religious duty is imposed—that of repeating, at the opening, the Lord's prayer. Our Father! The prayer of our Saviour, alike precious for all who believe in His divine name, be-

cause no one would have dared to alter it in its sublime purity."

The following is the


INTIMATION.

Having observed that the Protestant MINISTER has finally fixed his residence in a decisive manner in this Catholic city, opening a school for the instruction of a creed which is opposed to that which a majority of Colombians hold, and seeing that several of our countrymen and fellow patriots assist with activity the said minister in his infernal undertaking of turning this people from Catholicism, we, a large number of citizens of all political parties have resolved to give to this minister and his assistants a serious intimation, in order that they may depart as soon as possible from Colombian territory, thus avoiding an unforeseen disaster which may cost them their lives.

We are resolved to lie in wait for them and to persecute them until they fall into our hands, in order that they may comprehend that there still lives in this land, men who will never permit a few foreigners—slaves of the infamous Luther and Henry VIII,—to come as if by way of conquest into our Catholic communion, in order to proselyte us, corrupting the youth with absurd doctrines, which disturb the religious tranquillity of the inhabitants of this country.

We promise to fulfill that which we offer if they persist in this undertaking, but the mode and the time they will not know until after it has taken place.

We are, also, observing those who lend assistance to the school and mosque of these adventurers, whose names will be published at the proper time, in order that they may be well known in the day of conflict.

 The terrible and grievous lessons of intolerance which we have received at the hands of non-Catholics, oblige us to make use of retaliation.

UNOS COLOMBIANOS!

Furrukhabad Mission. N. India.**Zenana work.**

LAST month, the zenana work in the Lodiana mission was published. The work as begun and carried on in the Furrukhabad mission as set forth in the Reports, is here presented.

FURRUKHABAD.—I have a peculiar pleasure in reporting that, during the past year, the women of Furrukhabad have, for the first time, been reached by missionary efforts.

Mrs. Kellogg, the first of last April, succeeded in establishing two schools for zenana girls and women. The number has been gradually increased as openings have presented themselves, and our prospective means justified, till during October we had six in operation, with an average attendance of ninety. Those in attendance vary from small children to mothers with their babes, and old women even, who beg for books with big letters. Nothing is given to anyone for attending, but, on the contrary, we have begun by asking a small price, at least, for the books read. Those in these schools are all from the close seclusion of the zenanas, and so are such as, except in this way, are entirely inaccessible. A considerable number of women and girls have already learned to read in any book, which is, of course, well done for six or seven months.

We have been surprised at the readiness shown to read and study religious books. Not only is there no aversion to them, but rather a desire for them. We were delayed in getting our catechisms, and the girls were quite impatient for them. One young woman has voluntarily read through Mr. Ullmann's tract, *Dharun Tula*. After reading it, she said to the good native Christian woman who helps Mrs. Kellogg to oversee the schools:—"It is all true what is in this book. Now, here I have been worshipping Mahadeo all my life, but I never have got any good from it." Which remark the visitress of course followed up with a good talk, showing

her the true way, to which she listened soberly and attentively.

Besides this work in connection with the schools, one private family of wealth and respectability has opened to the friendly visitation of the missionary's wife. It is the family of the young man alluded to in connection with the High School. He had taught his wife and sister to read, and the latter is reading the New Testament for the second time. The parents are all bigoted Hindoos, but these have all renounced Hindoo worship.

To those conversant with the state of public opinion, with regard to women showing themselves unveiled out of their own family circle, it will well illustrate the change of sentiment in this family, that not only have Mrs. Kellogg's visits been kindly received, but on two occasions have the female members of this family, with the brother and husband, spent an evening at our house. On the last occasion, we had family worship in Hindi, reading the Scriptures and prayer, when they all knelt reverently with us around the throne of grace.

In general we may safely say that the way is now, for the first time, practically opened for labor among the women of this city. The beginnings are indeed small, but the ice of custom is broken; and even these small beginnings seem to contrast most favorably with like beginnings in other places. We are already asked on every hand to instruct the women; nor do I think there is really any limit save the ability of missionary ladies to superintend, and the money needed for the work. Let one go any morning on the road from the city to the Ganges-ghat and mark how the great majority of the long procession going and coming from its sacred waters are women; the great majority of the worshippers at every temple are women, and then remember, hitherto these have been utterly inaccessible, even by the printed page; he will then share the missionary's joy that the door is at last now open, and a substantial foot-

ing gained among those who are, after all, the great support of Hindoo superstition.

It is a great thing that men are now, in many cases, anxious that their wives should read, and proud if they can; for can they but read, a tract or gospel may find its way where a missionary lady even cannot go. I might mention the names of several who have themselves taught their wives to read. One such, a keen young lawyer, who often visits me, professedly a Brahmo or Deist, a month or two ago, asked me for a catechism for to teach his wife—"Have you taught your wife to read, then?" "Oh yes, she can read anything." "But why teach her the catechism?" "I want her to read some religious book." "But you do not believe in Christ; why teach our catechism? will you teach her a lie?" This staggered him a little, but he replied, "I do not think it is such a lie as will hurt her—it is the best thing I know."

MYNPURIE.—I still think the schools for heathen girls by far the most interesting feature of our work here. Under Mrs. Wynkoop's careful superintendence they have made more progress the past year than ever before; and, after nearly six years of labor, we begin to see some results from them. One is, that Mrs. W. has succeeded in establishing a training school for female teachers, in which are twenty-two women, of whom eight are of the Brahman caste, and all of good families, and we hope that some of them may soon be able to take the place of the male teachers in the schools. Another result is that Mrs. W. has at last succeeded in getting into the zenanas of the city. From her visiting and examining the schools held in the pundits' houses, the people have ceased to fear the *Mem Sahib*, and a young man educated in the mission school having taken her to visit his wife and mother, others have asked her to visit them, even the Raja's wife; so, at last the way seems well opened for zenana work. In view of these facts, and, as

Mrs. W. will soon be obliged to give up her work, at least for a time, on account of having to go home with her family, it seems to me there is a demand here, in order to carry on the work efficiently, for two ladies at least; one for the zenanas and schools, and the other for the training school. Can the committee furnish these, or for want of them, must this promising field be left untilled?

ALLAHABAD.—The zenana work is now assuming an interest here never known before. Mrs. Walsh, since her return, has accompanied a native lady who has been working from a pure desire to do good, and, at her own expense, is visiting some families, and the hope is entertained that the great difficulty of getting an entrance into the zenanas is overcome. We hope, if spared to see another year, to be able to report a good work in this direction.

At Etawah there are ten girls' schools in connection with the mission, and they are in more flourishing condition than in the year before. Several of the girls in leaving the schools have carried religious books with them to their husbands' houses.

Lodiana Mission. N. India. Hoshiarpore.

THE REV. K. C. Chatterjee, a native evangelist, and stationed at Hoshiarpore, near Lahor, is busily engaged in preaching the Gospel to his countrymen. In the following extracts from his letters our readers will learn something of his character and of his mode of operation.

The preacher and his message.—We are enjoying our open air life very much, and the work of the Lord still more. It is a treat to speak of our Lord to people remote from towns. So simple they are and so attentive to all we have to say. My heart is refreshed when I tell them of the love of Jesus, and what he has done for fallen men. We left Mukueean after

seven days sojourn, in the midst of general regret; the people beseeching us to visit them again. May the Lord bless and sanctify the teaching of his word to their souls, is what I pray for every day. I feel the need of his grace more than ever to enable me to recommend his Gospel to all. The people of this place are more attentive to me than to my teaching, and to that holy name which I bear. They have given me the same reception which they give to their *Peers* and *Gurus*. I pray to the Lord to incline their hearts to himself, and not to me. There are three large places here: Sandah, Ormoorh and Ayapoor. It is my intention to spend two days at the least in each. Afterwards I shall visit Mianee, about four miles from this. The Lord has been very gracious in enabling me to work steadily on. Everywhere people have visited me at my tent to enquire quietly about Christ and their souls, and I have been often struck with the frank and friendly disposition manifested by some. I hope and daily wait on the Lord for their conversion to him.

How the Message was received.—The people of Tandah were mostly atheistic and pantheistic in their views. They talked with me much on the nature of the human soul and the way in which it acquired *Mukti*. I was one day invited before an assembly of *Parmhans*, and was asked to describe to them our Shaster. They heard the tale of redeeming love with great attention. When over, one of them exclaimed that it was too simple to engage their thought! It contained no words of *gyan*, and was fit only for the silly and the ignorant! Another asked me if I knew how many conditions (*abastha*) has the human body. I told him that it was a question foreign to my subject. I had come to speak to them of the disease of the soul, and the only cure appointed by God for it. They had already heard what I had to say. If they seek for anything more they would not find it from me. The great burden of my

preaching everywhere was: "The blood of Jesus cleanseth from all sin." I then parted with them, as they were not inclined to talk with me on it.

A Disciple.—On another occasion I spoke to a Mohammedan on the subject of his sin and the way to get rid of it. He talked with me very intelligently, and manifested a familiar and practical acquaintance with Christianity. He said he was convinced of the truth of the Gospel, and prayed to God every day for the forgiveness of sin and renewal of heart in the name of Jesus Christ. He spoke of the Holy Spirit in such a manner as to convince me of his practical acquaintance with Him. On my inquiring where he acquired such knowledge from, he said that he had been a *faqir* and had read of all these things in Christian books, and that when he became convinced of them, he left his *faqirism*, and again entered into the world. He did not leave his convictions, but tried to act according to them, exercising faith in Jesus. On my urging on him the necessity of receiving baptism, he replied that he was willing to do so, as soon as his wife would accompany him, when he has promised to visit me in this place. I commended him to the care of our heavenly Father, and asked him to "watch and pray that he might not enter into temptation." To my mind this man appeared to be a Christian amongst Mohammedans. I inquired of him from his neighbors. They all said he was a good man, holding peculiar notions about religion.

The first week of January.—We had two very interesting meetings for prayer, and reading of the Bible, in the first week of January. I could not get people to join me more than twice. Last Sabbath I administered the Communion to the Christian residents. The meeting was very solemn and impressive. I have engaged to preach to them once every Sabbath morning; hope the Lord will bless my labors amongst them to His own

glory. Many have commenced to enquire more seriously after the truth than before. sened on account of my not being able to devote much time to them.

Various efforts to do good.—I have an interesting Bible-class of eight young men out of the Zillah school; one Persian Munshee also attends. This evening I shall have the second meeting of "Young Men's Association for social, moral, and intellectual improvement," in my house. Here I find an opportunity of introducing my influence amongst the most intelligent residents of Hoshiarpur. My wife's spinning class is growing larger every day; she has upwards of forty working to-day. These all have the Gospel preached to them. I have taken charge of the poor-house, lately opened. For all this I do not neglect Bazar preaching. Inayat Masih has come, and helps me very much in this department. You will excuse my egotism, I thought it would be good to tell you all. I have opened a Debating Club in this place, for the benefit of the English speaking residents of Hoshiarpore; it is called Young Men's Association, for Social, Moral, and Intellectual Improvement. Most of its members are Hindus and Mohammedans, the flower of the native society, most advanced in ideas, and forward to begin reformation. They all subscribe a rupee per month, and meet once a week to discuss the subject appointed at the previous meeting. The English residents take great interest in this movement, and some of them give lectures on very interesting subjects. My interest in this society is on account of its affording me nice opportunities of inculcating enlightened and christian views on social and moral questions. Any amount of influence that can be exerted in these departments would ultimately pave the way to the reception of Christianity, and abandonment of heathenism. I, therefore, do not consider my time wasted when any portion of it is spent in this direction.

My Bible-class is getting on nicely, although the number of students has less-

The Persian Munshee enquirer is still wavering in his decision. The cares of this world and the fear of men are the two obstructing elements in his way. I fear he does not love the Saviour as he should, and does not see the miserableness of his natural state.

Lodiana Mission, N. India.

THE following account of the Chamba mission, sent by our missionary, Rev. John Newton, will be read with interest. It is an independent mission, begun and carried on by Rev. Mr. Ferguson. Proposals were made by the Church of Scotland to unite this mission with their own, but they were not accepted. It is aided by friends in different countries:

THE CHAMBA MISSION.

I have been spending the summer at Dharmsala, in the Himalayas. This place is 6,000 feet above the sea. It is situated on an irregular slope, which terminates on the south-west, in the Kangra Valley. Immediately behind Dharmsala, on the north-east, is a hill, some 9,000 feet high, covered with a dense forest. Beyond that is another hill, or range of hills, of naked granite, rising to a height of 14,000 feet. Beyond this range is the Valley of the Ravi—the river on which Lahore, the capital of the Panjab, stands. In the midst of this valley, at an elevation of about 500 feet above the river, is the city of Chamba, the capital of a Hindu Principality, and the seat of an independent Presbyterian mission.

My wife and I determined, before returning to Lahore, to visit Chamba, and learn what we could of the missionary work there. To cross the mountain, however, behind Dharmsala, is not practicable, except for hardy mountaineers. So we took a circuitous route through Dalhousie, another European station, about as high as Dharmsala, and fifteen miles from Chamba.

From Dalhousie our way for the first

ten miles was through a magnificent forest of cedars, with walnuts and other trees interspersed.

Serpent worship—A Fine View.—Just before emerging from the forest we came to a splendid amphitheatre, 300 or 400 yards in diameter, covered with grass, and having a small lake near the middle—the hills on every side, but one, clothed with a mass of the richest foliage, rising gradually to the height of from 300 to 1,500 or 2,000 feet. In this amphitheatre stood a temple dedicated to the Serpent—an object of worship everywhere to be met with in these mountains, and among various aboriginal tribes of India. If the history of this worship could be traced, I doubt not it would be found that its object was no other than the Old Serpent that deceived our first parents. It is worshipped, of course, through simple fear, as an enemy of man, that has power to injure him. And such is the character of many of the heathen deities.

Before reaching Chamba, we had to descend 4,000 feet. The city is built on a gently sloping plateau, on the opposite side of the river: so that we had a fine panoramic view of it as we came down the hill. The entire plateau, up to the foot of the hill beyond, was seen to be occupied by the town; the Rajah's palace standing in a prominent place near the rear. The houses generally present a shabby appearance, being covered with old board roofs, and being two stories high.

The Town.—In the middle of the town there is a beautiful promenade, in the form of a parallelogram, on one side of which is the Rajah's garden.

The river was crossed by a wooden bridge, at which a toll was levied, and a book was presented in which we were expected to record our names, which was no sooner done than a messenger was despatched, with tidings of the fact, to the Rajah. Our way to the mission-house led through the Promenade, which was found to be carpeted with the most beautiful violet-looking grass.

The town of Chamba is supposed to contain about 7,000 inhabitants. This, for the mountains, is a large town. The population of the whole State I have not heard, but its area is said to be 3,000 square miles. From the difference of elevation in different parts of the territory, the climate is that of the three zones. The temperature of the city, when I was there, in the middle of October, was charmingly mild; yet one morning, after a night of thunder and lightning, some of the hills in the neighborhood were covered with snow.

Besides the native houses in the city, I noticed several built in European style. One of these was what is called a Dawk Bungalow—a house built and furnished according to English taste, for the use of English travellers. This is kept up at the expense of the Rajah, who is said to be fond of Europeans. Another is the residence of an English civil engineer, who is employed at present in making roads. A third is occupied by an English officer, who acts as a sort of Prime Minister, under the title of Superintendent. His appointment is from the British Government in India, but made at the Rajah's request. Under his administration the State is said to be very prosperous. The present Superintendent is a Col. Reid. He is a married man, and his wife is an earnest Christian—one that sympathizes fully with the missionary party.

The Mission—Its Success.—The missionary is the Rev. Mr. Ferguson, a minister of the Church of Scotland. For some years he was the chaplain of a Scotch regiment sent to India in the time of the great mutiny. His heart was much in the missionary work, and about five years ago he resigned the chaplaincy and commenced a mission at this place, without being connected with any society, and depending for his support on the voluntary contributions of the Christian public. His wife is a daughter of the Rev. Dr. Mullens, Secretary of the London

Missionary Society, who formerly was himself a missionary in Calcutta.

Mr. Ferguson's work has been so far successful that, counting children with adults, he has baptized from among the heathen about ninety persons. His converts are not confined to the city, but live in some half-a-dozen towns or villages besides—some of them at a distance of ten or twelve miles. One of them is a very old man—supposed to be about 140. Most of them belonged to very low castes, yet one is a young brahman. The baptism of the former seldom or never gave rise to opposition or persecution; but the brahman had to encounter violent opposition from his widowed mother. During the last summer he married a girl in the Orphan School at Lodiana, and through her influence the mother is beginning to entertain so kindly a feeling towards her son that he entertains a hope of her being brought also to the knowledge of Christ. This is an interesting fact.

The Rajah has from the beginning been friendly to the mission. The ground on which Mr. Ferguson's house stands was a gift from him. He was formerly so interested in the Bible that he studied it regularly with the missionary, and a short time ago he ordered a proclamation to be made in the places where the Christians live, that no man's worldly interests should suffer from the Government on account of his religion.

The city of Chamba is crowded with Hindoo temples. These commonly abound where Hindoo princes reside, because these patronize them so liberally. I was told, however, that the Rajah here had so far lost his faith in idols as at least no longer to visit the temples, as his custom once was. Still it is evident that he is not altogether free from the superstition of his people—at least if what I heard was true. There are several Christians living in a distant village, and Mr. Ferguson wishing to build a small house of worship for them, asked the Rajah for a site. This was readily granted, and a

lot was made over to the mission on which there were the remains of a temple belonging to some goddess. A few days ago, however, the ground was resumed, and another lot offered in its stead. The reason of this is reported to be that the goddess appeared to the Rajah in a dream, and chided him for giving the site of her temple to the Christians.

Mr. Ferguson's principle is not to propagate Christianity by means of schools, but as soon as the heathen are converted he thinks it a duty to educate them and their children as far as possible, giving the heathen the privilege of attending, however, if they wish. He has, accordingly, opened a school of this character, and engaged an excellent English teacher to conduct it. This is a Mr. Baker—a man who was once the head master of the mission-school at Ambala. The school is small, but it is well taught. One of the most interesting features in it is the instruction given in vocal music. I heard the class sing, in the different parts, the notes of "From Greenland's Icy Mountains," with an accuracy that amazed me.

The Gospel Trumpet.—A thing worthy to be mentioned is the singular method employed by the missionary to make brief proclamations of the truth to people in places of difficult access, and sometimes to those who might easily be reached. It is the use of a speaking trumpet. I had no opportunity of hearing it, but I can well conceive that it might be used with advantage in addressing the people of a village far up the side of a mountain on the opposite side of the valley from where one stands. This is making the "Gospel trumpet" a reality.

A Peculiar View of Christ's Commission.—Another peculiarity of this mission is that men and women are baptized on the ground merely of a professed desire to be Christ's disciples, without waiting for evidence of regeneration. Mr. Ferguson understands this to be the order intim-

ated by the command in Mat. 28: "Go and teach (disciple) all nations, baptizing them—teaching them," etc. He thinks they are to be brought into the rank of disciples (learners) by baptism, and then taught. Accordingly the baptized adults are not all admitted to the Lord's table, but only those who are supposed to be regenerate. The number of communicants is between twenty and thirty. I conversed with some of the non-communicants, and found that they regarded and spoke of themselves as "crude," and the others as "mature" Christians; and further, that it was only the mature that could expect to be saved.

I attended two services on Sunday, and several meetings for prayer on week-day mornings—the latter being intended as a sort of family worship for those who lived near. At this several of the native brethren took their turn with Mr. Ferguson and Mr. Baker in offering prayer, and their prayers seemed to me to indicate as much of a devotional spirit as it is common to see in persons of their class.

These meetings are conducted in a very familiar way, the native brethren answer-

ing questions and expressing their opinions on the Scripture read or the hymn sung with the utmost freedom, yet with great propriety. One other thing I should have mentioned above. I noticed that the brethren always prayed, among other things, for the conversion of the Rajah.

The day before I left Chamba I took part with Mr. Ferguson in ordaining Mr. Baker, and three of the native converts, as elders over the congregation. It was a solemn and interesting exercise.

Zenana Work.—Mrs. Ferguson, before her marriage, lived in Calcutta, and had a good deal of experience there in what is called zenana work, and here, too, she is in the habit of visiting native Hindoo ladies in their own houses, with the view of doing them good. She also has a prayer-meeting with the Christian women every Saturday evening, in one of their houses in the city. One cannot but hope that much good will grow out of these things.

I trust this is a vine of the Lord's own planting. May it be watered from on high, and continue to grow.

MISSIONS OF OTHER CHURCHES.

The Missions of the American Baptist Missionary Union.

In Burmah the missions embrace three distinct races of people—the Burmans, the Karens, and the Shans, each speaking a separate language and of diverse religious beliefs. Although carried on in most cases at the same stations, the missionaries confine themselves to their special departments, and the work of evangelizing the different races is prosecuted separately. The mission among the Burman people was the first attempt by American Baptists. Although originally commenced by the eminent men of Serampore, on Dr. Judson's arrival in Burmah it was at once made over to the

American churches, and until recently they were the evangelists among the Buddhistic population of this semi-civilized empire. The chief stations are six in number. In connection therewith, fifteen native churches have been formed, containing nearly 700 members. Nine missionaries give themselves to this department: besides their wives, three or four ladies devote their energies to the diffusion of knowledge and the Word of God, of whom Mrs. Ingalls has signalized herself by her self-denial and devotedness to the work, visiting the people in their jungle homes, and living for months together in the very bosom of native society.

It is, however, among the Karens that

the greatest triumphs of the Gospel have been won in Burmah. Few missions in any age are so remarkable as is the Karen mission, for the rapidity with which the Gospel has spread among the people, and for the liberality shown by the converts in its maintenance. More than ten years elapsed after his arrival in Burmah before Dr. Judson became acquainted with the existence of these interesting people. The conversion of a Karen slave, employed in the Temple of Rangoon, first brought him into contact with them; and it was by the efforts of this slave that the Gospel was then carried to his countrymen. The Karens, for the most part, lived in villages separate from the Burman population, though subject to the King of Burmah, by whom they were held in bondage of the most bitter kind. They did not, however, accept the Buddhism of their oppressors; but preserved their own ancient and singular traditions—traditions wonderfully like the early narratives of the Old Testament. They were not idolaters, though they were held in great fear by the supposed existence of injurious demons. They were sighing for deliverance from the yoke that oppressed them, and this they first found in the Word of God. Subsequently temporal deliverance also was granted them, on the overthrow of the Burman power by the East India Company.

The Karen work of our American brethren is carried on from seven centers, at which eight missionaries usually reside; the minor stations are more than one hundred in number. Three hundred and forty churches have been formed, containing 18,500 members. The number of native pastors and preachers is 350, of whom fifty-eight only have been ordained. The liberality of these native Christians is a very striking feature of their history. The returns before us are not complete, but it is understood that quite two thirds of the cost of the entire mission is provided by the converts. To take a few

illustrations: The fifty four churches connected with the Bassein station, having 5,743 members, last year raised £1,062. The 1,583 members of the Henthada station raised £267. Hence has arisen the rapid multiplication of all the agencies required for instruction and for the wider spread of the Gospel. We should here add that the above account does not include the very flourishing stations, sustained almost entirely by native contributions, under the care of the Rev. Messrs. Vinton and Luther.

The Shan mission is of very recent commencement, and numbers at present only 184 converts. Two missionaries are engaged at present in this particular field.—*Christian Work.*

Venice.

The Rev. J. J. Gray gives the following deeply interesting account of the recent history and present condition of the Waldensian Mission, and the Evangelical work conducted by it in Venice.

“During the two years which have elapsed since the Rev. J. R. McDougall of Florence was sent here by your Committee, to prepare the ground for the introduction of the Gospel into this place, the meetings for Evangelical worship have been held in various halls and palaces, which have been rented generally at a high rate of charge, and kept oftentimes by a rather precarious tenure. This shifting and unsettled state of matters has at length been happily remedied, by the purchase, on favorable terms, of an excellent building; one of the old substantial Venetian palaces, situated in the centre of one of the most densely peopled quarters of the city; and, in every respect, most admirably adapted for missionary operations.

“It is a large house of four flats, and occupies a favorable position at the junction of two canals, which wash the basement on separate fronts. It possesses a hall capable of accommodating from 400 to 600 people, as circumstances require; capaci-

ous schoolrooms; and apartments for the families of the pastors and schoolmaster. The credit of erecting this admirable site, and conducting to a successful issue the negotiations for the transfers of the property, is in great measure due to the excellent tact and sagacious judgment of Francis Cotton, Esq., U. S. Consul at Venice, who has watched over the progress of this branch of the Waldensian Mission from its foundation with a truly paternal solicitude, and has proved himself on many trying occasions a constant and powerful friend; to the Dutch Consul, Mr. Reisch, a Venetian by birth, and a deacon in a newly-formed church, and to the Rev. A. B. Campbell of Markinch, but for whose exertions, in stirring up an interest in the mission among friends both at home and abroad, it could hardly have reached, in so short a period, its present prosperous condition.

"I have now to report that, upon the completion of the needful repairs, the building was formally opened on Christmas-day for religious worship, by Signor Comba, who then gave a masterly inaugural discourse, which, characterized by fresh and vigorous thinking, extensive reading, and profound acquaintance with the various phases of sceptical opinion now fashionable on the Continent, has done good service in raising the reputation of the mission among the intelligent and influential classes of the community.

"In the evening, the large hall was filled to overflowing, as in the morning, with an eager and deeply interested assemblage of parents and friends, who had come together to witness the festivities connected with the exhibition, of what I suppose was the first Christmas-tree ever seen in Venice. On this latter occasion the children were of course the chief speakers; and, with a long programme of little addresses, dialogues, recitations, hymns, and a distribution at the close, of the usual presents, the evening passed very pleasantly. It may be interesting to

mention that, among the friends who contributed the necessary funds for this object, were several wealthy Venetian citizens, not connected with the church, but influenced solely by the interest they feel in the educational work of the mission.

"It now remains for me to say a few words descriptive of the character and present position of the work thus happily consolidated, by these inaugural proceedings. And, first, the solidity of the work is not a little remarkable. It deserves to be remembered, that before the first communion was administered, in December, 1867, every one of the 140 communicants who then made their first public profession of faith in Christ, was, after going through a course of six months' instruction, in the doctrines of Christianity, subjected by the pastor to a searching private examination of his religious history and experience, and, particularly, of the motives inducing the catechumens to renounce the communion of the Romish Church; and so rigorously is this system still applied, that the 55 applicants for church privileges presently under instruction were, on the occasion of the last communion at Christmas, refused admittance to the Lord's table, and remanded for three months longer, until they should be able to give Mr. Comba better grounds of satisfaction with them. The total membership now amounts to above 200.

"Another good feature of the work is the unabated eagerness of the people for religious instruction, as shown by the numbers attending the meeting. In the last *locale* there was an average of 350 to 400 people present at the regular Sabbath meeting for mid-day worship: while the evening meeting, which is generally devoted, for the benefit of outsiders, to subjects of a controversial nature, is even more densely crowded, if possible; and on some special occasions the numbers have ranged as high as 600. At the Wednesday and Friday evening gatherings it is quite a common thing to

see from 200 to 250 people assemble for worship; and, as an illustration of the true character of the work carried on here, this single fact, when placed in contrast with the experience of many home ministers in the matter of attendance at week-day prayer meetings, may be safely left to speak for itself.

"With characteristic modesty and prudence, Mr. Comba has declined to furnish cases illustrative of the religious experience of the Italian converts, preferring to await the issue of a longer probation than they have yet had before he will pronounce in definite form upon the genuineness of the work. At the same time there cannot be a shadow of doubt entertained regarding the steadfastness of the great majority of those who have joined the Evangelical Church, and maintained their connection with it all along at every personal sacrifice.

"We can have but a faint idea in Protestant countries of the endless variety of ways in which persecution for conscience-sake may still be carried on in lands where the Roman Catholic Church is dominant. Some, for example, are deserted by their relatives and friends; others have to face the shafts of ridicule and scorn; such as are engaged in trade are abandoned by their customers; some get notice to quit from a bigoted landlord; others still are thrown out of employment; and almost all suffer from domestic persecution. The priests, on their part, do their utmost to make the life of an Evangelical as miserable as possible, refusing him extracts from the baptismal registers and other certificates, tormenting him with disagreeable visits, and especially disturbing his peace on a dying bed.

"The other week, for example, Giovanni Maso, a member of the church, was seized with an illness which eventually proved fatal. The parish vicar hearing of the circumstance, sent his sexton to make inquiries, and bring him

information. The sexton returned with the report that the sick man desired to see him. This, of course, was a pure invention; but the priest was only too glad to seize upon it as a pretext for a visit. Arrived at the dying man's side, he said to him, with consummate effrontery, 'I have come to you because you sent for me.' But Maso at once cut him short, saying, 'I did not call you. I can receive you as a neighbor, but not as a priest; my priest is Christ, and Christ alone.'

"It is very satisfactory to find, that whilst eleven deaths have occurred in the ranks of the Evangelici during the past year, in no case have the services of the priest been ever called for or desired; but that all who have passed away have given happy testimony to the power of the Gospel to sustain their spirits in the hour of dissolution.

"But this miserable priesthood shows itself as fanatically eager to clutch the new-born infant as to disturb with its importunities the peace of the dying. Most strangers who attend these Italian religious meetings are struck with the marked disproportion observable in the relative numbers of men and women who compose the audiences. While bench after bench is filled with rows of manly sun-burnt faces, the representatives of that other sex which on every account it is so desirable to gain over to any good cause, remain in a decided minority. I was so much impressed with the significance of this circumstance as an obstacle to the extension of the truth in Roman Catholic countries, and its important bearing on the permanency of evangelistic effort, more especially in Italy, that I had the curiosity to examine the communion roll upon the subject, and it was found that the respective numbers stood in the exact proportion of three men to one woman; and the difficulty thus experienced in bringing over the female element to the side of the Gospel tells in

a very direct and powerful way within the domestic circle.

"Two or three Sabbaths ago, for instance, Antonio Rotta, a member of the Waldensian Church, had a child of his baptized by Mr. Comba in presence of the assembled congregation. It was called Emilio. Eight days afterwards the same child was carried to a Roman Catholic church, baptized afresh by the priest, and a long string of other names conferred upon it. On making the unwelcome discovery, the father came in great perplexity to Mr. Comba, complaining that his child had been in a manner stolen from him by the priests, and seeking reparation. Of course, in a case like this, in which the whole blame lay with the mother, who, it turned out, is a superstitious Romanist, reparation was out of the question, and the poor man had to go back as he came, without obtaining the desired satisfaction.

"I regret my space will not permit me to report at length upon the state of the schools. Suffice it to say, that by the assiduous exertions of the teachers they are now in a prosperous and flourishing condition, and have completely recovered from the nearly fatal blow inflicted upon them by the unhappy effects of Signor Gavazzi's second visit to Venice. Without venturing for a moment to speak lightly of the brilliant oratorical powers of that remarkable man, I may perhaps be allowed to state, what is here regarded as an incontestable fact, that in consequence of the unpleasant feeling stirred up in the city by the hot war he on that occasion waged with the priests, the only tangible result that was known to have accrued to this mission was the diminution of the school attendance to about one-half of what it was before his arrival.

"This unfortunate result has, however, been got over, and the schools are now restored to their former condition. Four Waldensian masters are employed

in this department of the mission work. Seventy-four pupils receive the elements of a sound and thorough education, special attention being paid to their instruction in Scripture truth, and discipline is at length beginning to make its power felt and understood among these more than usually wayward and flighty children of the South.

"Allow me now, in conclusion, to remind all who feel an interest in the advancement of this noble enterprise, of the heavy pecuniary obligations which have been incurred in the purchase, with borrowed funds, of these mission buildings. The debt on 'Palazzo Cavagni' still amounts to £1300; but of the sum already raised £500 have been promised, subject to the condition that the full balance shall be first collected. Would it not be a very great disgrace for us to lose this handsome donation for want of a united and vigorous effort to procure the balance? I plead, in the name of all the friends and supporters of the mission, that this effort should be made now; and in bespeaking for this, the youngest and most hopeful of all the Italian missions, the sympathy and support of the members of the Free Church, I could hope that when the urgent necessities of the case are duly considered, the generosity of God's people will be extended with open hand to the completion of our undertaking in this 'City of the Sea.'" — *Free Church Record*.

The Blind Teaching The Lame.

Who has not read with wonder the explorations of the "Rob Roy" canoe, at one time finding its way along the upper waters of the great German rivers, then amidst the lakes and streams of Norway, and now in Palestine, the springs of Jordan, and the lake of Gennesareth? It shows what one energetic man can do. His paddle, with its alternate stroke, now on the right hand now on the left, pro-

pels the little skiff swiftly along; and so his researches have a double action, for they interest those of us who at home ply the web of daily life, and also they are the means of doing much good abroad, for the "Christian steersman never fails to scatter amidst wondering crowds words from the Book of Life."

Among other objects of interest stand prominently forward the Syrian schools at Beirut, carried on by Mrs. Bowen Thompson. There is a Training School, where a number of girls are being prepared to act as native female teachers for girls' schools; then there is the Elementary School, attended by forty girls, too old for the Infant School, and too poor to pay the fees required of the day pupils in the Training School; then there is the Infant School, with 110 children; the Boys' School, composed of Protestants, Roman Catholics, Greeks, Maronites, Mohammedans and Druses; and, lastly, the Blind School, a much needed institution, there being no less than 200 blind at Beirut.

The brother-in-law of Mrs. Bowen Thompson, Mr. Mentor Mott, on his return to Syria in Feb. 1868, having made himself master of Moon's system of raised character, prepared in it large portions of Scripture in Arabic for the blind. He hired a small room, and the master of Mrs. Thompson's boys' school having charged each of his pupils to bring one blind person, a goodly number were collected.

The story of blind Bartimæus excited their liveliest interest, and they sung many hymns, such as, "My faith looks up to Thee," and "How sweet the name of Jesus sounds," etc.

The pupils, about twenty in number, are of the most various conditions and ages—from the sightless mother, with her blind babe, to the old muezzin who calls the hour of prayer from the Turkish minaret.

After examining the Normal Training School Mr. Macgregor says—

"But there are several branch schools besides at mountain outposts in connection with the head-quarters of Mrs. Thompson's work in Beirut. These, or some of them, I hope to see. A very interesting, but very difficult work has also been commenced for the blind, and one for the maimed, as well as that for the hapless orphans and the ignorant. Mr. Mott's little class of blind men reading is a sight indeed for us who have eyes. Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of his Bible, and he reads aloud and blesses God in his heart for the precious news, and for those who gave him the new avenue for truth to his heart. 'Jesus Christ will be the first person I shall ever see,' he says, 'for my eyes will be opened in heaven.' And now even this man becomes a missionary."

"Down in that dark room again, below the printing-press of the American Mission (for he needs no sunlight in his work), you will find him actually *printing* the Bible in raised type, letter by letter, for his sightless brethren. This is one of the most impressive wonders I have ever looked at. As we leave the place, some of the maimed, and lame, and halt, scrambled along the road to their special class for a lesson, so that all kinds of suffering are provided for, and the mission of Christians is followed closely in the actual personal work in which He, the great Missionary Himself, described His mission to mankind."

This graphic scene has been placed before our English eyes by an interesting photograph representing the actual personages in the above sketch. Here sits blind Gantoor, whose sightless eyes are looking upward in faith to Him whom he expects to see eye to eye when he hears the welcome Ephphatha. This humble Druse is full of practical ideas. He not only prints and corrects the press, as Mr. Macgregor describes, but he has also in-

vented a method of communicating some of his favorite texts to his sightless brethren in the kindred school at Damascus. Nor are his sympathies restricted to his own class.

Another upturned face rivets our eye. We ask his story—a dear boy of gentle mien, who, having been present with other blind pupils at the large annual examination of Mrs Thompson's school, replied in unconscious simplicity to the questions of the astonished Turkish officials—"I am a little blind boy. Once I could see; but then I fell asleep—a long, long sleep: I thought I should never wake. And I slept till a kind gentleman, called Mr. Mott, came and opened my eyes: not these eyes," pointing to his sightless eyeballs, "but *these*," lifting up his tiny fingers—"these eyes; and oh! they see such sweet words of Jesus, and how he loved the blind." Another near him, placing his fingers first on his poor blind eyes, and then on his heart, said "It is dark here; but it is light there!"

We now turn to another beautifully executed photograph—the Cripples' School, in which the happy Gantoor is reading the words of Jesus to the halt and withered. They have gained their point; above sixty assembled in the room provided by Mr. Mott. "Indeed it was the blind who led, and in many instances carried, these impotent folks to the school to hear the sweet words about Jesus. On one occasion above sixty of these outcasts were collected, one being carried a distance of six miles. Here the 'old, old story' of Jesus healing the lame, the halt and the sinner was read to them; and when they were told the service was over, and it was time to go, they set up one piteous cry, 'Dachelih, dachelih—let us stay—to hear more sweet words.' 'Come unto me, all ye that are weary and heavy laden.' And thus the Cripples' School is now formed and nursed by the kind originator of the Blind School, who will, however, rejoice if Christians in England will share with him in its support."

MISSION ROOMS, MAY 24, 1860.

LATEST NEWS FROM OUR MISSIONS.

JAPAN—Late letters from this mission speak of the baptism of three Japanese by Rev. D. Thompson. One of these had been the teacher of Dr. Hepburn, and another a teacher of Mr. Thompson. A full account of this scene and of the persons admitted to the church will be found in the *Record* for June. Rev. E. Cornes says, March 8: "Six persons have now been baptized and are witnessing a good profession before many witnesses." He also writes, "Our school is enlarging very much. I think over sixty have applied to us, and many of them desire to study the Bible. A man has come to Mr. Thompson twice, lately, for a quantity of Bibles, and some of all the books we have on Christianity, and insisted on paying for all. These books," he said, "were for the high priests of Yedo and Esc." In view of these and other facts, the missionaries are greatly encouraged in their work and hopeful for the future.

CHINA.—Rev. Mr. Morrison in his letter from Peking, Feb. 14, says: "I have examined the eight boys applying for baptism. They have a good knowledge of Scripture truth, but it is difficult to ascertain their religious experience. It is my intention to defer their cases until the next communion, in the meantime meeting them once a week as a catechetical class."

Rev. H. Corbett speaks in his letter of January 19, of several inquirers, some of whom it is hoped have been led to a saving knowledge of Christ. Rev. C. R. Mills, writes Jan. 12, "We are having joys and sorrows strangely mingled." He

then refers to the misconduct of two members of the Church to keep him and other laborers humble. In his letter of Feb. 6, he mentions the baptism of a Chinese—"in many respects the most interesting man I have met in China." His elder brother had become an inquirer. Two of his friends had come at different times a hundred English miles to learn more of this doctrine; four others had come some 40 miles, and some ten or more from places far and near have fixed a day on which they are to come. These men are all well to do and are "active, energetic, go-ahead men—the young America—of China." Rev. C. Mateer writes also from Tungchow and refers to the marked liberality of the native church at that place. He had lately baptized a man who had been led to Christ by one of the native Christians in his village. Mr. Farnham writes, March 16, encouragingly of the schools at Shanghai and also of the work at the outstations. The brethren at Hangchau and Ningpo are anxious to establish a class for the more thorough theological training of the native assistants. Mr. Nevius says, Feb. 19, "I am very much pleased with the character, development and standing of the native pastors."

INDIA.—The Rev. J. M. Alexander writes, March 22, from Mynpurie that his health had not been so good since he reached India. He says: "The most encouraging feature of the work here is that among the women, and this is truly encouraging." The Girls' schools are in a prosperous condition and applications for others have been made. Mrs. Alexander had been invited to visit the zenanas. They are anxious that some young lady should be sent to them to take charge of this work. Rev. Mr. Woodside writes, March 8, that there is no improvement in the health of Miss Beatty. Her heart is in the school where she has done such a good work. Dr. Morrison makes an appeal for more laborers. Rev. J. M. Myers speaks in his letter of March 6th. of their great encouragements in and around Lodiana. This letter we will publish in our next issue.

CORISCO.—Rev. J. Menaul writes, March 15, that his hands are full of work, but that there is no change in the religious prospects of the Mission. He says, "there is very little stability in African character. Nature provides for all their wants, hence they are perfectly indifferent to everything like responsibility or anxiety about life or the things of life. I look on this as the darkest side of Africa."

INDIAN TRIBES.—The work of grace among the Omahas to which reference has been made, we are glad to learn, is still yielding fruit to the glory of God. Rev. W. Hamilton says in his letter of April 28, "Last Sabbath we had communion again and fourteen were received into the Church, eleven of whom were baptized. Two more who could not come out because of sickness, were baptized in the evening, making sixteen in all, or *thirty-six* in all, since January—thirty-three of whom are Indians. I have still hopes of others, there being ten more who pray in public who have not yet united with the church." Among the number received into fellowship with the Church was a young son of the missionary—well may he say "Truly, the Lord is good."

Mrs. Robertson in a recent letter speaks with much satisfaction of the school among the Creeks, but it, with the other work of the mission, requires all their strength.

BOGOTA.—The state of things at this mission is set forth in Mr. Pitkin's letter on another page.

BRAZIL.—Mr. Schneider refers in his letter of March 26, to the good attendance on the public services, to new applications for admission to the church, to the four

theological students resuming their studies, and to the increase in the mission school.

ARRIVED.

THE Rev. B. D. Wyckoff and family with the oldest child of Rev. E. H. Sayre, reached New York from India, May 8. Mr. Wyckoff's health is much improved since leaving Mynpurie.

DIED.

JUST after going to press last month, the news reached us of the death of Rev. J. H. Orhison. As announced, he had just returned home to make arrangements for the education of his children and was preparing to visit some of the churches to lay before them the wants and claims of his own field. He was suddenly attacked with a fatal sickness, and in a short time he sank peacefully to rest. He died at Bellefonte, Pa., April 19. We hope soon to publish a sketch of his life and missionary career.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN APRIL, 1869.

SYNOD OF ALBANY.

Pby of Albany.

Esperance sab sch.....	8 00
Saratoga Springs ch.....	50 00

Pby of Londonderry.

1st ch, Newburyport.....	182 37
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Pby of Troy.

2d ch, Troy.....	293 55
Waterford ch, 151.44; mo con, 136.45; sab sch, 37.11.....	325 00
	803 92

SYNOD OF ALLEGHENY.

Pby of Allegheny.

Buffalo ch.....	14 00
Westminster ch.....	14 45
Clintonville ch.....	5 00
Rich Hill ch.....	8 00

Pby of Allegheny City.

1st ch, Allegheny City, N. N. A., for American Indians.....	111 50
Concord ch.....	5 00
Bridgewater ch, 76.00; sab sch, 19.33; John and Lizzie Alexander, 4; Macaulay sab sch, 2.....	101 33
Sharpsburg ch.....	56 70

Pby of Beaver.

Clarksville ch.....	35 00
Sharon ch.....	30 00
West Middlesex ch.....	43 00

Pby of Erie.

Petroleum Centre sab sch.....	10 00
Sandy Lake sab sch.....	5 00
Oil City ch.....	50 00
Franklin ch.....	40 00
	538 58

SYNOD OF BALTIMORE.

Pby of Atlantic.

Wallingford ch.....	4 50
1st Col'd sab sch, Wilmington, N. C.....	1 00

Pby of Baltimore.

Central ch, Baltimore, 105.77; sab sch, 27.75;	
Mission sab sch, for China, 15.....	148 52
12th ch, Baltimore, 71.50; sab sch, 15.....	86 50
Govane Chapel sab sch.....	7 00
Westminster ch, Baltimore.....	50 00
South ch, Baltimore.....	34 00

Pby of Carlisle.

Lower Marsh Creek ch.....	69 00
Millertown ch, 24; Bertha and Hervey, 1.90.....	25 90
Bloomfield ch.....	14 00
McConnellsburg ch.....	49 00
Green Hill ch.....	20 00
Wells Valley ch.....	11 00
Dickinson ch, 50; sab sch, 10.....	60 00

Pby of Potomac.

N. Y. Ave ch Youth's Miss'y Soc'y.....	47 94
7th st ch, Washington, Youth's Miss'y Soc'y.....	50 00
Bridge st sab sch, Georgetown, Juv. Miss'y Soc'y.....	90 00
	768 86

SYNOD OF BUFFALO.

Pby of Genesee River.

Warsaw ch, 33; sab sch, 48.....	81 00
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Pby of Ogdensburg.

Hammond ch to con L. M.....	50 00
Rossie ch.....	7 50
	138 50

SYNOD OF CHICAGO.

Pby of Bureau.

1st ch, Alodo, sab sch.....	5 30
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Pby of Chicago.

1st ch, Morris, 25.10; sab sch, 15.90.....	41 00
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Pby of Rock River.

Shannon Union sab sch.....	3 35
Morrison ch, for Benita.....	31 94
2d ch, Freeport, Fem. Prayer Meeting.....	6 00

Pby of Schuyler.

Vermont ch.....	18 25
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<i>Pby of Warren.</i>	
Oquawka ch, 11.70; sab sch, 2.25	18 85
Keithsburg ch	5 15
	119 94

SYNOD OF CINCINNATI.

<i>Pby of Chillicothe.</i>	
North Fork ch	24 44
1st ch, Chillicothe	292 50

<i>Pby of Cincinnati.</i>	
1st ch, Glendale	54 00
Monterey ch	3 00

<i>Pby of Miami.</i>	
Carrollton ch	19 00
South Charleston ch	6 18

<i>Pby of Oxford.</i>	
South Providence ch	5 00

<i>Pby of Sidney.</i>	
Huntsville ch	8 95
Mount Jefferson ch	3 00
	407 02

SYNOD OF ILLINOIS.

<i>Pby of Bloomington.</i>	
Lexington ch, add'l	11 00
Chatsworth ch, Mrs. S. D. Fosdick	5 00
Heyworth ch	31 00
Eureka ch	2 00
Bloomington ch, add'l	7 00
Weston ch	3 00
Galloway ch	10 00

<i>Pby of Kaskaskia.</i>	
Greenville sab sch	7 50

<i>Pby of Palestine.</i>	
Hebron ch	5 00

<i>Pby of Peoria.</i>	
Lewistown ch, 44.44; sab sch, 49.95	94 39
Salem ch	4 36
Mossville ch	5 00

<i>Pby of Saline.</i>	
Shawneetown ch, E. J. Nicholson	5 00
Odin ch	9 75
Sandoval ch	2 23

<i>Pby of Sangamon.</i>	
Petersburg ch, 261.75; Little Girls' Missionary Soc'y, for Orphans sch, Lodiana, 80	341 75
	544 08

SYNOD OF INDIANA.

<i>Pby of New Albany.</i>	
1st ch, New Albany	175 00

<i>Pby of Whitewater.</i>	
Ebenezer ch	2 57
Mt. Carmel ch	17 20
Dunlapsville ch	5 50
	200 57

SYNOD OF IOWA.

<i>Pby of Cedar.</i>	
Muscatine ch	3 50
Marion sab sch	16 00
Rev. J. D. Mason	10 00
	29 50

SYNOD OF KANSAS.

<i>Pby of Leavenworth.</i>	
1st ch, Leavenworth	40 10

SYNOD OF KENTUCKY.

<i>Pby of Louisville.</i>	
New Castle sab sch	10 00

<i>Pby of West Lexington.</i>	
2d ch, Lexington, sab sch, add'l	38 00
	48 00

SYNOD OF MISSOURI.

<i>Pby of Potosi.</i>	
Whitewater ch	15 00
Irondale sab sch, children of Robt. Cowan	30

<i>Pby of St. Louis.</i>	
Nazareth ch, a member	5 00
Grace ch	23 05
Kirkwood ch	97 05
Bethel ch, 12; Mrs. Shultz, 5	17 00

<i>Pby of Southwestern Missouri.</i>	
Carthage ch	12 10
Neosho ch	5 00
	174 50

SYNOD OF NEW JERSEY.

<i>Pby of Burlington.</i>	
1st ch, Burlington, 87.10; sab sch, 61.43	148 53

<i>Pby of Elizabethtown.</i>	
Loganville sab sch	1 50
Berean sab sch Class, No. 4	6 20

<i>Pby of Luzerne.</i>	
Wyoming ch, 10.75; sab sch, 5	15 75

<i>Pby of Monmouth.</i>	
Manalapan ch, add'l	10 00
Matawan ch	71 42
Jamesburg ch	15 00
Freehold Village ch, 95; sab sch, 59	145 00

<i>Pby of Newton.</i>	
Asbury ch	75 00
Knowlton ch	14 00
2d ch, Oxford	88 24
Andover ch, 6.47; sab sch, 71c; Allamuchy sab sch, 7.49	14 87
Yellow Frame ch	30 00
Pleasant Grove ch	100 00

<i>Pby of New Brunswick.</i>	
South Amboy ch	17 75
Stony Brook sab sch	5 00
1st ch, Princeton, 318.89; sab sch, for Rio Chapel, 53.12	376 51
Dutch Neck ch mo con, 32.85; sab sch Children's Miss'y Boxes, 44.50	77 85
Pennington ch	50 00
1st ch, Hightstown, 61.61; mo con, 10	41 51
2d ch, Trenton, A Member	750 00
Titusville ch	50 00

<i>Pby of Passaic.</i>	
Connecticut Farms ch, 45; sab sch, 11.56	56 56
Central ch, Orange	50 00
1st ch, Rutherford Park mo con	26 10
3d ch, Newark, mo con	27 14
Wickliffe ch, mo con	10 73
Chester ch, Miss Mary H. Woodhull	25 00
1st ch, Morristown	1,007 21
2d ch, Elizabeth	55 24

<i>Pby of Raritan.</i>	
Musconnetcong Valley ch, 48.15; sab sch, 5.50	58 65
New Hampton sab sch	13 20
Fairmount ch	17 09

<i>Pby of Susquehanna.</i>	
Wyalusing ch	15 00
Herrick ch	5 00
1st ch, Towanda, Special, 102; Envelope Plan, 63.20; Mrs. Colt's sch, 96c	186 16
2d ch, Wyalusing	20 00

<i>Pby of West Jersey.</i>	
Fislerville ch, Clayton, sab sch	11 04
Pottsgrove ch	100 00

Woodstown ch	17 00
Deerfield ch, 180; sab sch, 10.....	140 00
1st ch, Cedarville	17 13
Cold Spring ch, 80; sab sch, 25	55 00
	<hr/> 8,991 94

SYNOD OF NEW YORK.

Pby of Connecticut.

Rye ch mo con	13 25
Mt. Kisco ch	29 00
Bedford ch mo con	102 50
South Salem ch mo con	60 10
Bridgeport ch,	64 00

Pby of Hudson.

Goodwill ch	70 00
Florida ch	8 00
Hamptonsburg ch	3 00
Milford ch	16 00
Goshen ch	32 62
Mt. Hope ch	20 41

Pby of Nassau.

Springfield ch	4 21
Astoria ch mo con	30 54
1st ch, Brooklyn	82 88
Genevan ch mo con	28 32
South 2d st ch, Williamsburg, mo con	42 09
Jamaica ch mo con	38 00
Central ch sab sch, Brooklyn, Girls' Bible-Class, 1.50; Infant Class, 3.	4 50

Pby of New York.

1st ch, New York, mo con, 856.54; sab sch, 82.57; Mission sab sch, 43	432 11
Brick ch mo con, 136.32; Mission ch, 11.34	147 66
Alexander ch	8 65
40th st ch, New York	10 00
University Place ch mo con, 84; Mission sab sch, 80	64 00
Fourth ch, New York	800 00
1st ch, Jersey City, mo con	38 60

Pby of New York 2d.

Canal st ch, New York	187 00
Westminster ch, Yonkers	100 00
Inwood ch, 125; Foundation Fund, 83.50; sab sch, 55.81	269 81
Peeckskill ch mo con	27 11
Sing Sing ch mo con	65 00

Pby of North River.

Calvary ch, Newburgh	28 29
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2,767 15

SYNOD OF NORTH. INDIANA.

Pby of Lake.

Sumptions Prairie ch	10 00
Crown Point ch, 8.06; sab sch, 16.32	24 88
Hebron ch	6 75

Pby of Logansport.

Indian Creek ch	8 00
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Pby of Muncie.

New Castle ch	5 15
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49 28

SYNOD OF OHIO.

Pby of Hocking.

Gallipolis ch	12 50
Athens sab sch	20 00

Pby of Marion.

Mt. Gilead ch, Mrs. Mary Blaney, 5; sab sch, 5.60	10 60
Pisgah ch	3 00
Liberty sab sch, for Tungchow	2 50
Brown ch	7 00

Pby of Richland.

Haysville ch, add'l	10 00
Mansfield ch	73 82

Pby of Wooster.

Jackson ch	88 80
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Pby of Zanesville.

Bethel ch	10 00
Buffalo sab sch	10 45

198 17

SYNOD OF PACIFIC.

Pby of Benicia.

Vallejo ch	20 00
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Pby of California.

1st ch, San Francisco, 12.50; premium, 4.	16 50
Chinese ch, 20; premium, 6.60	26 60

Pby of Stockton.

Visalia ch, 8; premium, 2.50	10 50
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73 60

SYNOD OF PHILADELPHIA.

Pby of Huntingdon.

Presbyterial Collection	18 00
Shade Gap ch, Miss Armstrong's sab sch Class	80
Huntingdon ch	181 60
Mifflintown and Lost Creek chs	117 25
Pine Grove ch Ladies' Miss'y Soc'y	50 00
Logan's Valley ch	20 00
Little Valley sab sch	8 00
Shirleysburg ch, Mrs. M. Brewster	5 00

Pby of New Castle.

Port Deposit sab sch, to educate child at Lodianna	55 58
Rock ch	25 00
Zion ch	25 00
Lower West Nottingham ch	42 00

Pby of Northumberland.

Muncy ch	18 50
Derry ch Fem. Miss'y Society, to con Mrs. Esther Babker L. M.	40 00
Bloomsburg ch, 250; sab sch, 25	275 00
Warrior Run ch	100 00
Bald Eagle and Nittany chs	8 17
Beech Spring sab sch, Mary E. Clark	2 48
Mahoning sab sch	82 43
Washington ch Fem. Miss'y Society, to con Miss Ann Eliza Clark L. M.	80 50

Pby of Philadelphia.

Woodland ch	5 00
Fourth ch, Phila	40 00
Arch st ch, Phila	381 25
Mariner's ch sab sch	2 65

Pby of Philadelphia Central.

Spring Garden ch, add'l	17 42
Princeton sab sch	25 00
North ch	87 00
Mrs. C. J. Hoffman, to con Rev. R. W. Henry and wife, L. M.'s	90 00

Pby of Philadelphia 2d.

1st ch, Easton	300 80
Bristol sab sch	12 50
Newton ch mon col, for papal countries	13 00
Abington ch mo col	25 00
Providence ch, A Friend	2 00
2d ch, Norristown	17 50
Port Kennedy ch	38 87
Neshaminy ch	5 00

2,107 65

SYNOD OF PITTSBURG.

Pby of Blairsville.

Wilkinsburg sab sch, for sch at Tungchow	39 00
Pleasant Grove ch	80 00
Union ch	19 00

Pby of Ohio.

Lebanon ch.....	40 00
Grace ch, Pittsburg, Col'd.....	2 70
2d ch, Pittsburg.....	375 16
East Liberty ch, 468.80; mo con, 59.....	527 88
4th ch, Pittsburg, sab sch.....	40 00
Central ch, Pittsburg, add'l.....	47 73
Temperanceville ch.....	11 00
Valley ch, Geo. McGahan.....	4 00
Bethel ch.....	150 25
Lawrenceville ch Ladies Mite Society.....	40 09

Pby of Redstone.

Laurel Hill ch, add'l.....	3 00
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Pby of Saltsburg.

Centre ch.....	6 40
Rockbridge ch Fem. Miss'y Soc'y.....	5 65
Harmony ch.....	92 20
Rayne ch.....	50 00
Indiana ch, A Friend.....	5 00
Gilgal ch Ladies Soc'y.....	19 45
Leechburgh ch.....	78 03
Marion ch Ladies Miss'y Soc'y.....	8 90
Plum Creek ch.....	19 93
Saltsburg sab sch.....	26 00
Elderton ch.....	25 09
Rural Valley ch.....	51 23
Glade Run ch.....	30 00
1st ch, Kittanning, sab sch.....	25 66

1,763 83

*SYNOD OF St. Paul.**Pby of Chippewa.*

La Crescent ch, 5; sab sch, 2.....	7 00
Brownsville ch.....	3 00

Pby of St. Paul.

Westminster ch, Minneapolis, mo con.....	2 50
St. Peter's ch.....	12 00

Pby of Southern Minnesota.

Preston ch.....	5 00
Stewartville ch.....	5 00
Kasson ch.....	4 00
Claremont ch.....	3 00

41 50

*SYNOD OF SANDUSKY.**Pby of Findlay.*

West Union ch.....	29 80
Enon Valley ch.....	7 25

Pby of Michigan.

1st ch, Plymouth.....	20 00
Westminster ch, Detroit, sab sch.....	17 78

Pby of Fairfield.

Summit sab sch.....	14 30
Salina sab sch.....	6 00

Pby of Iowa.

Mt. Pleasant ch.....	97 38
Round Prairie ch.....	7 25
1st ch, Burlington, 23; sab sch, 18.....	40 00

Pby of Missouri River.

1st ch, Nebraska City.....	10 00
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249 74

*SYNOD OF WHEELING.**Pby of New Lisbon.*

Bethesda ch.....	8 00
Newton ch.....	11 20
Alliance ch.....	15 00

Pby of Steubenville.

Harlem ch.....	12 00
1st ch, Steubenville, sab sch Infant Class.....	10 50
Wellsville sab sch.....	12 00
Centre ch.....	5 00

Pby of St. Clairville.

Morristown sab sch.....	2 75
Wegee ch.....	9 00
Bellaire ch, 23; sab sch, 18.....	41 00

Pby of Washington.

Claysville sab sch.....	8 00
1st ch, Wheeling.....	81 30
Cross Roads ch, to con John Duncan, Florence, Pa., 1. m., 32; sab sch, to con W. J. Cool, Florence, L. M., 40.15.....	72 15
New Cumberland ch, 45; A Friend, 5.....	50 00
1st ch, Washington.....	11 00
Cove sab sch, Mrs. Crawford's Class, for Mrs. Alexander.....	3 85
Beech Glen sab sch.....	12 00

Pby of West Virginia.

Point Pleasant ch.....	10 00
Newburg ch.....	4 00

879 85

*SYNOD OF WISCONSIN.**Pby of Dane.*

1st ch, Prairie Du Sac.....	79 00
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Pby of Milwaukee.

Delafield sab sch.....	8 00
Ottawa sab sch.....	5 00

92 00

Total Receipts from churches \$15,511 73

LEGACIES.

Bequest of Mrs. Margretta T. Rea, dec'd, Strattonville, Pa.....	12 00
Legacy of Charles O'Neil, dec'd, Westchester Co., N. Y.....	63,208 00
Legacy of Benj. J. Blythe, dec'd, Indianapolis.....	172 89
Estate of Mrs. Jane McClure, dec'd, Elizabeth Township, Per Thos. Benny, Executor.....	338 84
Bequest of Rev. J. H. Donaldson, dec'd, Schellsburg, Pa.....	50 00

\$68,771 23

MISCELLANEOUS.

Mrs. R. Clark, Brooklyn, 1; A Friend, 75; A Friend, 3; Mrs. L. R., 5; Mrs. L. P. Wright, 25; Rev. Jas. Crawford, 1; Widows Offering, 5; Mrs. C. Ashmore, 3; Lawrenceville High School, Room No. 5, 1.03; Fannie H., Ballston Spa, 1; An Illinois Friend, 10; Isaac Smith, 1.00; Daisy, 55; C. R. Fisk, 1; W. O. Breckenridge, Centerville, Pa., 25; H. Rennick, Circleville, to con Rev. Wm. MacMillan, Rev. Geo. L. Kalb and Adam McCrea, Esq., L. D's., 1,000; Mr. E. P. Dunbar, for Benita, 2.25; Wm. Shear, Augusta, Ga., 20; Rev. L. Dorland, Concord, N. C., 10; O. R., New Orleans, 2; 2d ch, Clarksville, sab sch, 7.90; "Yorkville," 7; Wm. M. Capp, Phila., 20; Sao Paulo R. R. Co., Brazil, 100; Mrs. W. D. Templeton, Normal, Ill., 40; Golden Gate, 8.55; W. S. S., 20; M. C., 2; Mrs. Caroline Ashmore, Washington, Ill., 7; A Friend, 2,500; "Dubuque," 650; Sundries, from "The Presbyterian," 895.68; Rev. T. S. Childs, D. D., 25; M. R. A., Ohio, 8.50; Robt. Bell, Alexandria, Va., 3; Miss R. Brown, Franklin Co., Pa., 2; Miss Esther Temple, 5; Dunbar Union Bible-Class, 10.19; Ladies 1st New York, seven boxes clothing for Creeks, Seminoles and Chippewas, valued —Cash freight, 15.....

\$5,553 10

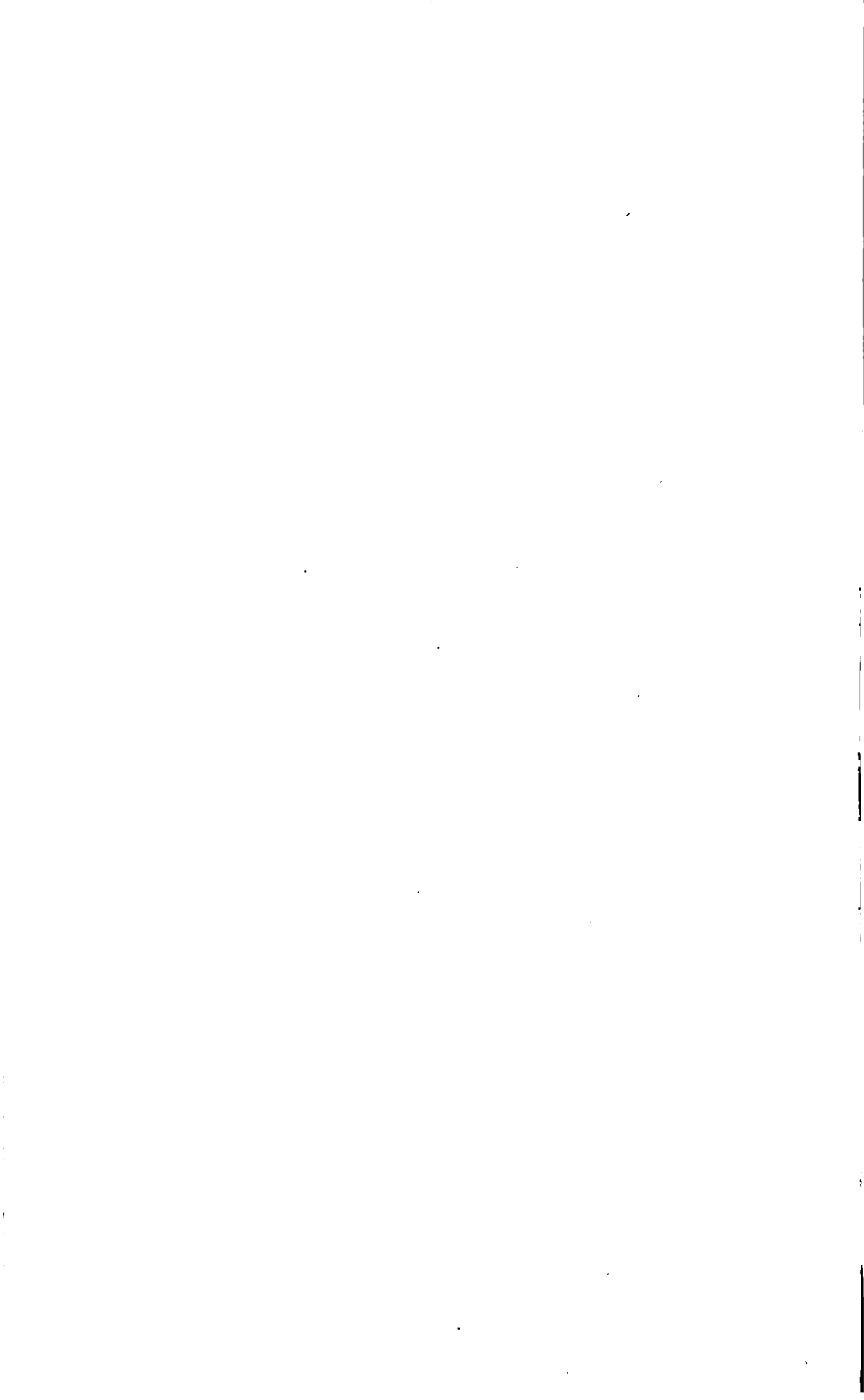
Total Receipts in April, 1869.....\$39,836 06

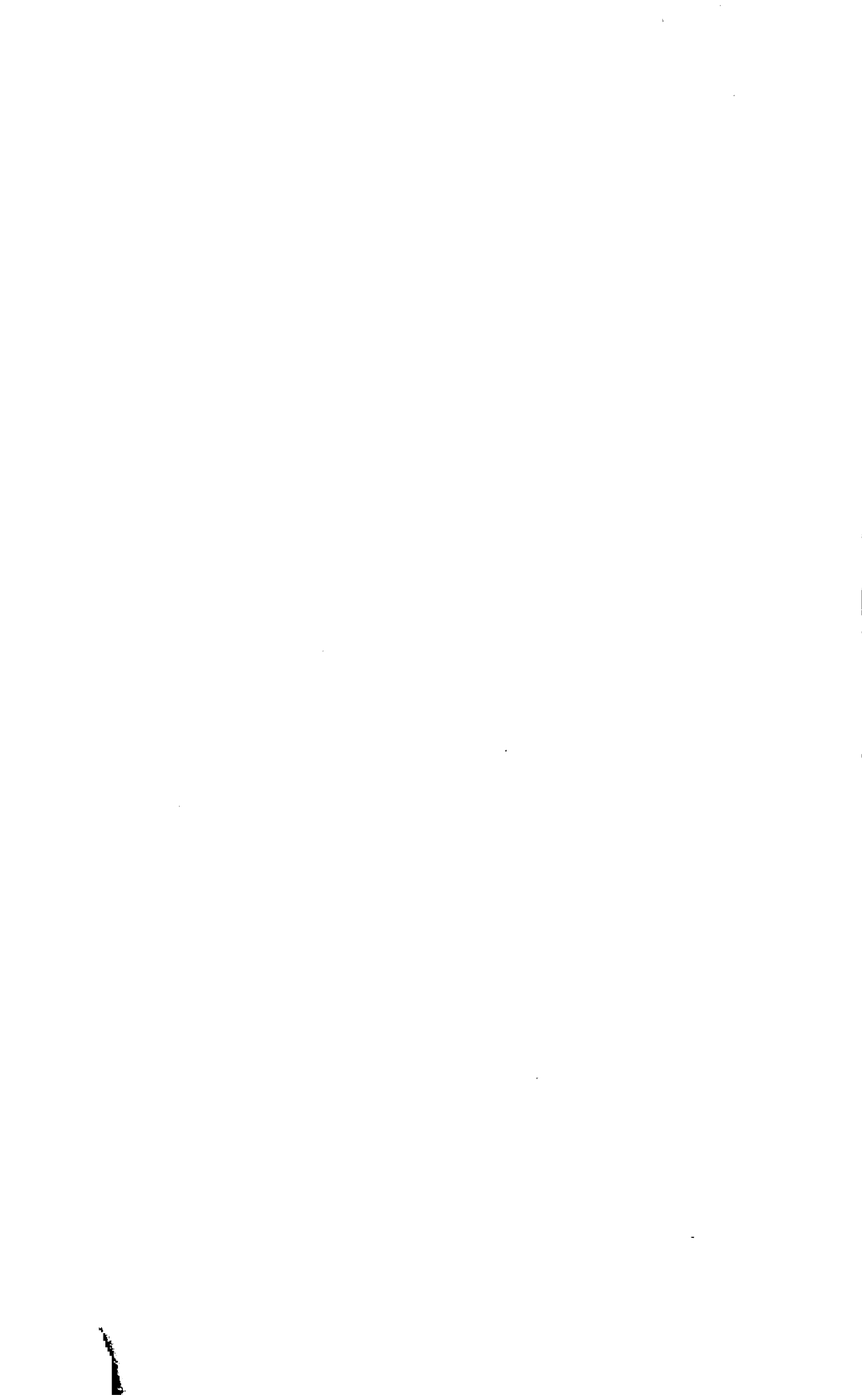
WM. RANKIN, JR., Treasurer.

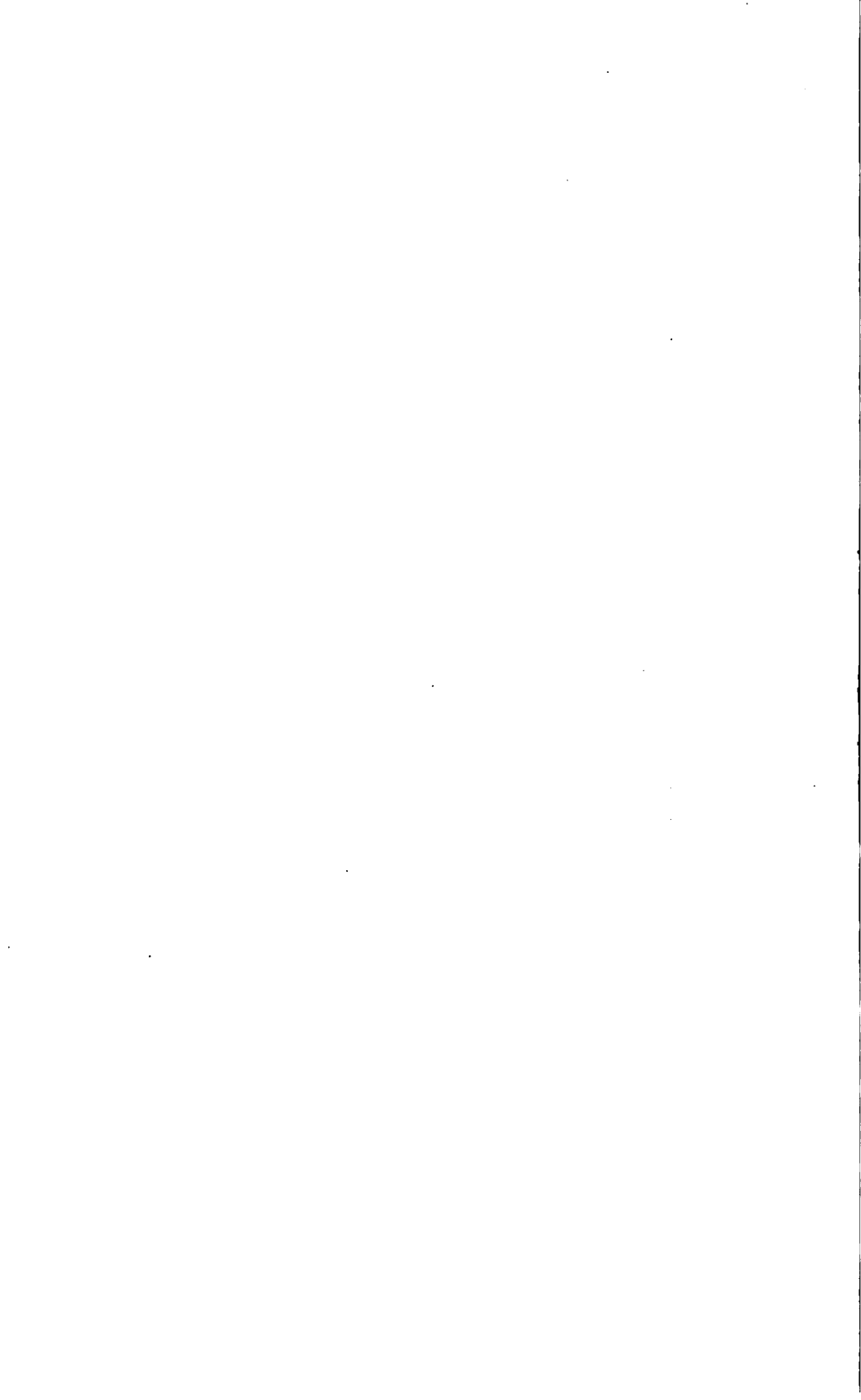
Guard for July 1899

James J. Smith









VOLUME XXVIII.

NUMBER 3.

THE
FOREIGN
MISSIONARY.

August, 1869.

NEW YORK:
MISSION HOUSE,
23 CENTRE STREET.

E. O. JENKINS, PRINTER,

30 NORTH WILLIAM ST.

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

Cost of Administration,	49
Missionary Society of Sabbath Schools of the Presbytery of Steubenville,	50
Communications from the Missions :	
Corisco—Benita,	54
Mission in U. S. of Colombia—Bogota,	56
Laos Mission—Chiengmai,	53
Book Notices,	63

MISSIONS OF OTHER CHURCHES.

The Religious Societies of Great Britain,	64
Religious Societies in America,	65
Effects of the Gospel,	66
The Church Missionary Society,	67

MISSION HOUSE, NEW YORK.

Latest news from our Missions,	69
Donations,	70

THE FOREIGN MISSIONARY.

AUGUST, 1869.

MISSIONS OF THE PRESBYTERIAN CHURCH.

COST OF ADMINISTRATION.

It is the right of all who contribute to the Board of Foreign Missions to know whether their donations are properly used and economically managed. In this, and in all other operations of the Board, the Executive officers have nothing to conceal. We were asked during the sessions of the General Assembly in New York by a member in regard to the amount used for administering the funds of the Board. We cheerfully showed him the figures, and he was not only satisfied, but surprised that the sum was so small. It would be well for all who have any doubts on this subject to make inquiries in regard to it. Confidence in the wise management of the funds of the Board is all-important.

The opinion is entertained by not a few in some of the congregations of our own and other churches, that a large sum is expended at home in "managing the societies," and that but a small part is expended on the object for which the money is given. This misconception arises either from ignorance, or from an unwillingness to use their means to advance the kingdom of Christ. Hence the plea of lavish expenditure at home for salaries, &c., and which produces mischief among those who are unacquainted with the facts in the case. To meet the scruples of such, as far as our own Board is concerned, we can say, that the men who know most of the appropriation and expenditure of its funds, are the largest givers to its treasury.

Dr. Anderson, in his recent and most excellent work on Foreign Missions, says: "In one of our Western States, a banker, when called upon by a collector for a subscription for Foreign Missions, gave him \$10 as his annual contribution, and then gave him \$15 more, to aid, as he said, in sending it to them. He meant that it cost more to send his donation to the Mission than the donation was worth." This man, as we have remarked, does not stand alone, but few have his magnanimity in seeing to it that his original gift should be, at least, expended upon the cause for which it was contributed.

It is a great pity that ignorance or misapprehension, on a subject like this, should interfere with the progress of truth, or the salvation of the perishing; and it is due to the cause, as well as to those who have the management of the funds of the Board, that such opinions should be dissipated.

In each Annual Report of the Board, there is a financial statement of all sums expended at home and abroad, and from these every one can know what has been appropriated and used for each distinct mission and object. As the Church receives in value and in return all that is expended on missionary publications, the cost of these must not go into the expense of administration. The question then arises, what is this expense? The receipts of the Board the past year were \$338,360. From this were disbursed for two secretaries, one treasurer, two clerks for copying, purchasing supplies for different missions, receiving, directing and sending forth from the Mission Rooms monthly, some 57,000 copies of missionary publications, for keeping accounts of the same, &c., &c.; for postage, fuel, taxes, insurance and care of the Mission House, for library, binding, stationery, &c., the sum of \$12,844. Hence out of the \$338,360, the sum of \$325,516 were employed for evangelistic purposes; or out of every dollar contributed for missions, $3\frac{1}{4}$ cents covered the whole administrative work of the Board. The total for all the objects specified, including the salaries of officers and clerks, is not as much as some of the companies and institutions of the country pay to a single executive officer, and not as much as it costs to meet the expenses of some one of our churches in the city of New York.

These remarks have reference to the Board of Foreign Missions of our Church; and, whilst we have no wish to institute a comparison between it and other missionary organizations, yet this can be said justly, that no other leading Missionary Society of this country is conducted with as much economy, in this respect, as this Board.

MISSIONARY SOCIETY OF THE SABBATH SCHOOLS OF THE PRESBYTERY OF STEUBENVILLE.

THE following paper was submitted to the Presbytery of Steubenville by a Committee previously appointed on the subject and adopted by Presbytery. It has been sent to us for publication.

The Church has an important work to do for the children gathered into her Sabbath Schools. First in order and of paramount importance in this work, is to seek the salvation of the soul. Not enough that the intellect understand the great truths of the Gospel, but that the heart become savingly interested in Christ. And every school must fail of accomplishing in a great measure the good it might do, which does not make this the chief object of labor and prayer. In fact the schools that do not hold up Christ prominently as the only Saviour of all—which sing Christless songs, offer Christless prayers, teach Christless lessons, and give out Christless books

—are a curse rather than a blessing. Every teacher should sit himself, and gather his class, beneath the shadow of the Cross, whenever he undertakes to instruct them from the word of God. But all is not done when we labor to make each child a Christian. We should also try to have them earnest and faithful followers of the Saviour. Not Christians merely in name, but Christians indeed. Have them so trained and prepared for Christian activity, that when they do enlist in the service of Christ, they may immediately put on the whole Christian armor, and be prepared for efficient work and warfare.

To do this, two things are necessary :

1. Every Sabbath School should teach its scholars all that God requires of those who profess to be his children. The full standard of Christian obligation should be opened before their minds, and, with all possible force, be impressed upon them.

2. Theory and practice, as far as possible ought to go together. Knowledge and duty should be kept inseparable. Light and responsibility should be made commensurate. What they know ought to be done, they ought to learn to do. Hence, every teacher should not only help each child to learn Christ, but also to work for Christ. He ought to teach for immediate practical results. Every lesson should bring forth fruit. In this way we would train them up in habits of doing good.

That we are creatures of habit, cannot be denied. And if good habits are not formed and strengthened, evil ones will be. Every day that we live, the habits of life are deepening their channels in our minds, and making either the flow of benevolence and kindness stronger and fuller, or the sweep of passion and selfishness more impetuous and irresistible. How earnest, therefore, ought we to be in creating good habits in the youthful mind, before evil ones are formed! In inclining properly the tender twig, and not leaving it to grow crooked, until by age it becomes stiff, and hollow, and gnarled. And since the Church's great mission in this world is to diffuse the light of the Gospel, and to seek the conversion of all men, we may ask how are we going to awaken an interest in this work among the children of our Sabbath Schools, and make them feel that it is their work? We must bring every child in immediate contact with what the church is doing. Or we must at least bring them near enough to learn its workings and its needs, and to see their own efforts in helping it along. A child to take an interest in anything, must know what it is doing, and see the results, and the importance of its own efforts. You cannot enlist its mind in any enterprise, unless that enterprise be made to touch its sympathies, and the part it is called to do be clearly seen.

Again, we ought to let our Sabbath School children feel that they are doing their own work. They love to work when they can work independently. A child will toil cheerfully all day at its little play-house, when there is no one to control and direct it. But if required to do the same work for another, according to another's plan, it would soon tire, and all the while, if permitted, complain bitterly. They have a laudable pride in showing what they can do, and in doing something unassisted by others. Another thing is true. Children love responsibility. They will work in anything with more cheerfulness and earnestness, when they know that others are dependent upon them, and looking to them for sympathy and kindness. Therefore, give them their special work to do, and the responsibility of doing it. In seeking to accomplish what we have just indicated, we propose the following as one step in that direction :

MISSIONARY SOCIETY.

Resolved, That Presbytery establish a Missionary Society, composed of the different

Sabbath Schools, and children of the church, throughout its bounds, called the Missionary Society of the Sabbath Schools of the Presbytery of Steubenville.

2. That this Society shall ever remain under the control of Presbytery, and that each school be required to send up a report to it, by some properly chosen officer, at each stated Fall meeting of the Presbytery, specifying the amount raised and forwarded to the Board of Foreign Missions for the object of the Society, and anything else that they may deem necessary and of general importance.

3. That the control of Presbytery shall in no way interfere with any reasonable plan any school may choose in doing its part in this Society's work, only that it would recommend, as far as practicable, that pupils be chosen as officers in each school, under the direction of the superintendents and teachers.

4. That we aim to raise, through the efforts of the children of this Society, an amount sufficient to pay the salary of Rev. W. F. Johnson, a missionary under appointment by the Board of Foreign Missions of our Church, or a sum at least equal to two cents per member of the enrolled scholars, each Sabbath during four months of the year.

5. That said missionary and each member of his family be known by name to all the children of each school, and that as often as his time will permit, and he may have anything of importance to communicate, he send a letter to the *Foreign Missionary*, edited by our Board, for publication, directed to the children of our Missionary Society, and that it be read to each school, by each superintendent (or the pastor of the church to which the schools belongs), as their letter, intended for their instruction and benefit.

6. That a portion of time of each stated Fall meeting of Presbytery, be taken to consult together, to devise and recommend such measures or changes as may be deemed necessary to the best interests of the Society.

It is as important to sustain a missionary spirit among children, as to create it. They are controlled largely by impulses and are susceptible to every thing that will feed these impulses. It takes but little to bring them into hearty co-operation with any movement, and as long as their interest can be kept up, they are ready and generous workers. The objects that appeal to their better natures are numerous and increasing, and knowing the power of littles, Societies are all aiming to enter the Sabbath Schools and to bring the children into sympathy with their cause.

It is the first duty of our own ministers and Sabbath School superintendents, to take care of our own Boards and seek their prosperity. As a general thing they cover nearly the whole ground of benevolent action and are under Church control. It is then the duty of such to interest the young in them, to use such means and prosecute such measures as will bring responsibility before them, and will foster the idea that they have a work to accomplish. Children like to have this feeling implanted.

Of all the objects brought before the minds of the children none are so varied and taking, and none are so well adapted to sustain their interest as foreign missions. The field is so large, its wants are so urgent, the appeals are so many, the people needing the Gospel are so different in religion, manners and customs, the work is so various and vast, that there is ever something to captivate and sway the hearts of the young. The ques-

tion has been what is the best mode of interesting and training children in foreign missions? Hitherto, their attention has been directed largely to the support and education of children in heathen lands. Not a little has been done in this way, and many in glory, or in the field as witnesses for Christ, have been led to him by means of this agency. Where this plan has been adopted the Sabbath School has expected or desired letters from the child supported to keep up the interest in it. This plan limits effort to a very small part of missionary work and looks more to the means than the end to be reached. Much depends upon the communications from the child or missionary. Then it takes too much for granted in regard to the child. First, it may be very young—a few months, or a year old. A long time must elapse before it can write; then, if a Chinese child for instance, it cannot write the English, and the children of the Sabbath School in our country do not read Chinese. The next resort is to the missionary, but he is overburdened generally with work and cannot meet the numerous demands upon him. In a late letter, a missionary who is fond of writing for children, says, "I have been so pressed by letters from Sabbath Schools and different parties that I could not think of writing these different letters to each of the Sabbath Schools mentioned;" and why? because he had not the time from other duties. But unless these are written, interest flags, and the children are ready to turn to some other object. Where a school, or a pastor knows a missionary and he will write to the children, much good is done and the cause is advanced.

The plan of the Steubenville Presbytery takes higher and broader ground. It gives a specific work to all the children under its care, but that, like the cause itself, has many sides. The missionary must be regarded as a type of the work. This plan first creates a responsibility and then it takes means to deepen it. It gives the Schools a great work to do, and it provides means for sustaining it. It aims to support a missionary whose work is to train the young, preach the Gospel, superintend various departments of missionary labor, and who can thus impart information not about one child, but many, and who can speak in his letters of the whole field with which he is acquainted.

This Presbytery wishes the children to support the Rev. W. F. Johnson. He is connected with the orphanage at Futtehghur, and with the largest missionary church of our body in India. In that station is a Christian village, and near to it are heathen villages where he and others preach. In all these departments of labor cases will arise, which when simply narrated will do much to enlarge the children's ideas of the work and keep alive their interest in him and in his labor.

Another advantage of this scheme over the one commonly in use, is, that the missionary has not to write a letter to each school within the bounds of the Presbytery. His supporters are taught to look to the *Foreign Missionary* paper for information from him, so that what he communicates to others will be accessible to all the readers of this paper. This is of great

moment. Whilst it will bring what he writes before every school of the Presbytery, it will bring other missions before them and thus increase their interest in them. And here it is important that whilst the children should be taught that they are doing a great work and their own work, yet that in all that pertains to other fields and to other helpers they have also an interest. In this way as they grow up, they will be trained to take pleasure in all that will advance Christ's cause and kingdom, and this is the end contemplated, as we see, by this plan.

The amount contributed the past year by the Sabbath Schools of the Presbytery was only \$312.65. This can easily be quadrupled. Its bearings upon other schools will be great, if it proves a success. Those who have taken hold of it should see that every school is reached and all are brought into sympathy with this movement.

COMMUNICATIONS FROM THE MISSIONS.

Corisco Mission. W. Africa.

Benita.

OUR readers will be glad to see in this letter of Miss I. A. Nassau the desire and the efforts of the native Christians at Benita to erect a house of worship for themselves and others. Their gift, under the circumstances, is a noble one.

Their present place of meeting.—When you have been told of the church at Benita, you were not to understand that a house for the special service of worship had been built at the expense of the mission; it was my brother's desire, from his first coming here, that the people should grow into the idea of building for themselves.

There are, as you know, *two* houses at this station (perhaps, ere this, the little sketch which I attempted has reached home), one the bamboo which Mr. Paull built and occupied, and the frame one, material for which was brought from America, when Mr. De Heer came out last. The *bamboo* house is occupied as study and storeroom by my brother, as to one half of its space; the other, a large

room, able to seat as these people can crowd, 250—perhaps 300—and *this* is the *church* room. Here are held morning and evening prayers, the day school, the prayer meetings, class meetings and Sabbath services. Often the people find trouble to seat themselves, even by crowding the study and the verandah which connects the two houses. They were, on each occasion, told of the propriety of building a house able to accommodate them and the many more whom they should desire to bring in from among their heathen countrymen. The feeling grew. Two months ago, our valued friend, the devoted veteran missionary at Gaboon, the Rev. Wm. Walker, visited my brother, and while here placed the subject plainly and practically before the people; they began to see that the thing could be done.

The Bell and its mission.—When on the 15th of March, the "Sweet Church Bell" was given from the Sabbath School of the 1st Presbyterian Church of Peekskill, through S. R. Knapp, Esq., the question came up more pointedly than ever: "Here is the bell, but where is the

church?" Still my brother left the initiative of the work with the people.

Then came the precious communion season of the 28th March with all its attendant services, full of deep interest. The "bell" commenced its heavenly mission by calling the people to these services.

Nothing had been said to my brother about their plans, so that when on Monday following the communion, at morning prayers, the room was crowded, it did not occur to any of us that they were brought together in such numbers, again, from any other feeling than to enjoy once more before parting—some to distant homes—the service they found so delightful on Sabbath.

The subscription.—I wish you could have joined with us and that gathered band, most of whom were Christians, on that bright early morning. I looked on those dear, bright faces while they sang the Benga hymn of "Salvation, oh! the joyful sound," to their favorite Ortonville, there out upon the calm, blue lake-like river, with its banks of constant verdure, all beaming in lovely sunlight, and my heart swelled with joy that a heavenly light, a Saviour's love, was pouring its holy radiance around me, making these dark faces glow with love and joy. The song and prayer had ceased; after the usual salutation, two noble men came forward, and seating themselves before my brother, "Tom" (one of Mr. Paull's first inquirers) said they wished to begin their subscription for the church and requested him to draw up the paper and receive the names with their gifts! That was a glad moment for all of us.

They began with subscriptions not over five dollars, though some added afterwards, giving their wives' names, and one, an interesting young man, who had been admitted to the church just the previous day, and after his own baptism, had presented his little boy, only a few months old, for the same precious rite—this young man added to his subscription one dollar for his little boy, the

"child of the church." There was as much enthusiasm and more deep, because new, feeling, manifested by this company than you would see in such a meeting in America.

What a change! A missionary requested.—As I sat and looked and listened, I said, what a change has the preaching of a Saviour wrought in six short years. A band of thirty-eight earnest Christians and many more interested ones, uniting to build a house for the worship of God!

In about an hour \$100 were subscribed by the people themselves! More has since been added.

They at once wished to have some advice about the plan of the church, but, as my brother was to leave for a week or ten days' absence at the mission meeting in Corisco, he told them to perfect the arrangement about the division of material and he would confer with them again.

Oh! only those who have toiled alone, combating the varying feelings and superstitions of a people like this can know our feelings as at a late hour of the morning we sat down to breakfast, at length able to realize the scene of the morning prayers.

Since my brother's return from the quarterly meeting of Corisco, Ebuma and "Tom" have had frequent consultations with him about the building.

It is not probable that it will be ready for occupancy before the communion in October; for, after the Bolanda house—for my school is finished, and the dry season is really begun—my brother hopes to accomplish a long-wished-for journey in the interior. One of the young men, who will be in his company, himself having been there, says that the head man of one of those large towns promised a large gift to any man who would bring him a missionary. Of course, the visit would be but a short one; yet the man might be satisfied if one of the young men who have been Scripture readers, and are now under additional instruction, should be sent to him.

Mission in United States of Colombia.

Bogota.

THE dedication of a new chapel at this station is an important step in missionary labor. Our readers will be glad to read the interesting account, written by Rev. P. H. Pitkin, of the dedication of this house of worship, and of the sensation it created in that city.

Dedication of the Protestant Chapel at Bogota.—As the public dedication of a chapel ought to form an important chapter in the history of our mission, allow me to give you a description of what has recently occurred, in connection with this event, in the capital of the United States of Colombia.

It is somewhat more than a year since the Board gave us permission to purchase a building which seemed adapted to our wants. This having been secured, we at once proceeded to solicit funds from natives and foreigners for repairs. Over a thousand dollars have been thus collected and spent, so that we now have a comfortable chapel capable of seating some two hundred persons, with two rooms and gallery above for schools, and two small rooms below and in front for bibles and other religious books which are kept for sale.

In November last, we published, in two of the city papers, an advertisement announcing the opening of our school in February. Soon after there appeared in the papers a pastoral letter from the Vicar-General, in which excommunication was declared to be the lot of all those who should attend, or who should permit their sons or those committed to their care, to attend our school or religious services. Eighteen boys, however, entered at the beginning of the year—a larger number than ever before admitted,—and we know only of one instance where the parents have recalled their children on account of priestly opposition. In this case it was not done without a struggle and great grief on the part of both parents and child.

During this time the chapel was being gradually fitted for service, and larger audiences gladly listened to the preaching of the Gospel in the parlor of our dwelling house, in the outskirts of the city. Of course it was known that we were soon to open these religious services to the public; and, to account for fears that excited in the minds of some, of hope and joy in others, the whole community became interested in the result.

It was at this time that the paper was posted on the corners of the streets and at the doors of some of the churches, entitled "Intimation," which appeared in the June number of the FOREIGN MISSIONARY, in which the Protestant Ministers were counseled to leave Colombian territory as soon as possible, or remain at the risk of their lives, and the names of those Colombians who were assisting them would be published, it was said, at the proper time.

This presented a new phase of the question. Hitherto we had said nothing publicly in self-defence, and it was found that silence, in this case, had proved the best weapon. Now the papers began to speak out boldly in favor of that religious liberty which is guaranteed by the national constitution and by public treaties with foreign powers. All the public prints that mentioned this "Intimation," spoke only to condemn it. The American and British ministers, without solicitation on our part, asked an interview with the Secretary of Foreign Relations, when the latter also condemned this threat in the strongest terms, and afterwards told the ecclesiastical authorities they had better disown having had any part in said document. Moved by this or from conviction—we will not say which,—the Vicar-General issued another letter strongly censuring this mode of procedure, threatening those who should thus attack the said Protestant Ministers with the power of the Church, adding that "her weapons are found within the limits of Gospel charity, and

that in order to ward off anti-Catholic doctrines, she employs only truth and kindness and persuasion."

In the meantime we had published in the papers a brief announcement of the dedication of the chapel, on which occasion all were respectfully invited to attend. A few special invitations were also sent to the Government officials.

The hour appointed was 11 A. M., March 28. A little before 10 o'clock the writer of these lines went to the chapel in order to have it in readiness to receive those who might wish to witness the opening of religious services, which to all would seem strange, to some, rebellious; to others they might appear the dawn of progress, of a purer morality, of the truth as announced centuries ago in that wonderful age of Christian activity before the reign of priestly despotism and spiritual corruption had begun. Group after group arrived early—probably for sight-seeing—and as there was no admission till half past ten, quite a crowd had collected at that hour. From this time, when the doors were thrown open, till eleven o'clock, there was a constant ingress of people until seats and standing place below and gallery above were completely filled. We endeavored to reserve seats for those who had been invited, but found it impossible. So an Ex-President who came late, found himself seated—but to his satisfaction, he remarked—on a loose bench in the midst of the humblest artisans; the Governor of the State, a member of the Supreme Court and several Congressmen found themselves among the crowd in the gallery—a practical inculcation of the doctrine that before our Maker all, all are equal.

The choir opened with the beautiful voluntary taken from the *Carmina Sacra*, "The Lord is in his Holy Temple." The music was considered excellent. How sad to think but few could understand the words! During the service, however, two Spanish hymns were sung, and we hope the time may soon come when

this, like the other parts, can be conducted in the language of the people. But let us hope that the opening prayer in the noble old Castilian language, which Charles V. is said to have remarked was more adapted than any other for holding communion with God, reached the minds and also the hearts of many present. That part of the second prayer which referred to the rulers of Colombia was well received—such a practice seems to be entirely unknown in the Romish Churches here—and also at the close of the final one, "Our Father which art in Heaven," could not have been listened to with closer attention. The sermon was preached from Jer. 6. 16 "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." This was heard throughout with marked and continued interest, and we trust, with profit to many who had hitherto been shocked into the conclusion that the old paths trod by their fathers were the evil ways, and that walking therein had only tended to fill the soul with disgust, hypocrisy, and infidelity.

The whole service, conducted on this occasion by Rev. T. F. Wallace, was solemn and impressive, and, we are quite sure many left convinced that Protestantism, if this first service could be taken as a fair representation, has not that tendency to corrupt the youth which has been recently preached with such frequency and vehemence by the clergy of this city. It may be calculated to humble pride and to take a few dollars, as intelligent Colombians remark, from the pockets of the spiritual powers that be; but immorality, Protestantism will not, we had almost said it cannot, here cause to increase. Romanism has left little for it to accomplish in this line. Watchfulness, however, on the part of Vicar-Generals, violent pastoral letters against heretics, to be read from all Colombian pulpits which are Catholicos, Apostolicos, Romanos, and, we trust,

a little more purity of life in the ranks of our priestly opponents may be looked for without surprise.

Such then is the account, with much that is interesting omitted, of the dedication of the Protestant chapel at Bogota. Tolerance has fairly won the day, and the fears of disturbance which were entertained by many friends have given place to confidence and joy. Over four hundred Colombians, by their attendance at this dedication service, have voluntarily cut themselves off from the privileges of this self-styled infallible church. Excommunication has long since lost its force. We thank God it has no such terrors as it once possessed for the Spanish-speaking race. Let our earnest prayers now be that Colombia may receive the Gospel in its purity, that the Saviour would grant true spiritual faith and love to the inhabitants of this Republic, and thus bless his work so auspiciously begun.



Laos Mission, N. of Siam.

Chiengmai.

OUR readers will follow with interest these lines from Rev. D. McGilvary. He alludes in the first part of his letter to the death of a son of Rev. J. D. Wilson, his associate, and to which event reference has been made already.

Light and Shade.—This death, coming just as we were rejoicing over our new gift of a beautiful place from the king, an account of which I wrote you in my last, and as Bro. Wilson was beginning to make preparations for building it, cast a temporary cloud over our otherwise charming prospects, that faith alone can penetrate, while it looks beyond and sees a Heavenly Father's hand and never changing love directing cases of chastisement as well as of mercy. Their only remaining little daughter, Maggie, was quite unwell at the time, and for a while serious fears were entertained of her recovery,

but we are thankful to say that she is now well. These, with a notice of a severe attack of whooping cough, from which our own two youngest children, Evander and Cornelia, have not yet fully recovered, close the records, for the present, of our trials. We are thankful to have a pleasing relief to this side of our history, as a mission, during the past two months. How often does it happen in God's providential dealings with his people, that those two phases alternate each other in rapid succession or are intermingled at the same time, the one, as it were, preparing for the other.

The first fruits—How the Lord led him.—At our communion last Sabbath we had a pleasure and a privilege that we really had hardly dared to hope so soon—in the public admission to the privileges of the Church, by baptism, of a very interesting man and a very dear Christian disciple and now brother in Christ. The timely manner of the bestowal of God's richest blessings deserve but little if any less grateful acknowledgment than the blessings themselves. This little event—no, this event greater in view of all the miracles of grace and providence necessary to prepare for it and accomplish it, than the creation of a world—coming as it did in such quiet succession after the trial referred to above—on the 3d of January, the second anniversary of our bidding farewell to friends and relatives in Bangkok, for this distant field, on the beginning of the week of prayer, before the Sabbath had dawned on the churches at home, as it were, in anticipation of it, preventing it, has appeared so *timely* and was so wisely and so mercifully ordered, that we are overwhelmed with a sense of our obligation and gratitude for it. Just after the service was over, I opened your letter, just received, and read your congratulation on the organization of our new church, and your expressed hope that it might be a light in this dark

land. I would have been glad could I have telegraphed the news to you and the churches, that it might have imparted a new interest in this people and given new faith to their prayers, during the week. That interest would be much increased could they have been present on Saturday night and heard the examination, or been present to witness the baptism on Sabbath. The name of the new convert is *Nan Inta*. The first part of the name is a prefix borne by all the Laos who have taken a regular course in the Buddhist priesthood. He is one of the two that were mentioned in my letter of Sep. 1867, who had manifested an interest in the Gospel message, and of whose future conversion I then had much hope. He first called on us a couple of months after our arrival, to get some medicine. I was struck then with his apparent sincerity in desiring to know the *truth*—the great want in heathen lands. He read a history of the creation that he borrowed, and also the Gospel of John, and was favorably impressed with the credibility of the history of creation, and admired the plan of salvation revealed in the Gospel, *if true*. Between that time and the great solar eclipse on the 18th of August last, he was a regular visitor, and had always seemed interested, but had made no decided progress in settling down on the *truth* of Christianity, and consequent falsity of Buddhism. The week before that event he called, when I told him that the sun would be eclipsed on that day, and explained to him its true nature. He was struck with the confidence with which we could tell him of the day and the hour of its occurrence, and the necessary inference that it could not therefore possibly be a huge monster devouring the sun, as his sacred books had taught him, but must be accounted for by some natural and certain method. He left that day with the assurance that if it should occur at the specified hour, he would feel assured that his books had misled him in temporal matters, and would be so much

presumption that they did in spiritual ones, with a corresponding presumption in favor of the truth as we taught it. And so the result proved. The next time he came he seemed to be on a sea of uncertainty. He had been one of the most diligent and conscientious in laying up a store of merit. Whenever there was a merit making in his village, he took the lead and had incited others on. The probability now seemed to be that his foundation was swept away. It was not a rock, but the drifting sand. Could he then repose on the one offered in the Gospel? That was the great question that he set about honestly to solve. Having read what few books we had in Laos in MS., he began and soon learned to read the Siamese character so as to have access to our Siamese Christian literature. Since then his progress in knowledge has been rapid. Nor was it a mere theoretical knowledge that he sought. He soon gave evidence that he sought by prayer to be guided into the knowledge of the truth. Having need of a teacher and writer I employed him in that capacity, with the design in part, of having him under our immediate instruction. He accompanied me on a tour to Lampoor, the 1st of November. This gave us more opportunities of conversion, than we had ever at home. During that tour he expressed his full conviction on the truth of Christianity.

Obstacles in the way of a public profession.—These seemed insurmountable and overpowering. A solemn earnestness thenceforth seemed to be manifest in all his looks. Behind him and above him were the sword of justice—the broken law of his Maker and Redeemer against whom though ignorantly he had lived in rebellion, the avenger of blood swiftly pursuing. Before him, should he make an open profession was—he knew not what. Might he not be a secret disciple, so he asked, and so Satan tempted him. He was a believer then. He had ceased to

worship idols. His only refuge was Christ. Was not that enough? The last command of the ascending Saviour contained all the answers we could give him. The Saviour to whom he alone looked for salvation had borne the cross despising the shame for him, what was the return that reason and affection and gratitude demanded? He readily conceded that they demanded a corresponding reception in the face of danger by him. But, and here as far as I could gather from a close and deeply interested notice of the operations of his mind, was his last temptation, where the final conquest was gained, might it not be better *for the cause* for him to delay baptism? As it was, many of his friends came to him to learn his estimate of our religion, which he was free to give. Might not the knowledge that he had renounced his old faith produce a suspicion, a coldness, a disgust in their minds that would be unfavorable to this free enquiry? And possibly it might have a better effect on his family and relatives not to go too suddenly against all their prejudices. But the assurance that duty was his—consequences God's—that he was able to take care of his own cause, decided him early in December to delay no longer. This conquest over self was met by a gracious assurance of God's favor and an inward peace that he had never known. His mind seems to be light in the Lord. Since November he has come regularly to worship on Sabbath, walking from his village five or six miles, when he was not staying with us, and once or twice he has brought his wife. He has a family of seven children, the youngest, however, being too old to receive infant baptism with his father. Although he is 49 years of age, with his studious habits and quick apprehension of what he reads, he will soon be able to be a very intelligent catechist, and should he continue as diligently as he has begun we have hopes that he may even be qualified for a licensed preacher of the Gospel to his countrymen. The fact that he is literally the first convert in

this land, that he is a servant—and a favorite one—of one of the highest princes, a nephew of the king; that he had been for a number of years in the priesthood; the coldness that he knew the king had once felt towards us, and his ignorance of what might be the consequences to himself and his family by the step thus taken, conspire to make this a miracle of grace, such as is seldom witnessed, even in heathen lands. Well may we exclaim, What hath God wrought! It is well calculated to inspire us with faith in God's promises that he can and will gather in his own chosen ones, whatever may be the obstacles in the way, while the influence and example and teaching of a man of his standing and influence will, we trust, under God, be of incalculable advantage to us in this new field. On the whole I never saw a native convert that conducted himself better, or gave more pleasing evidence of genuine conversion, or who manifests a greater interest in the conversion of his family and countrymen, while there is a winning manner, calculated to conciliate, unusual in natives.

Others Interested.—The other one mentioned in connection with him twelve months ago, still visits us, and I have hopes that he may some day be enabled to come out and witness the same good confession, though, being an officer in the Government, he would have more obstacles to encounter than this one has had. Bro. Wilson's present teacher, too, seems to be theoretically convinced of the truth of the Gospel, though he was formerly a head priest in a temple. Besides these there are some others that manifest no little interest, and some who attend Sabbath worship with a regularity that is unusual. Among these is one that is at the present time a head priest in the temple. The newly baptised convert has one or two in his neighborhood who appear to listen to him with interest, whom he is anxious to have us visit soon.

while the time has come when the roads will be open to the Karen village, visited last year, among whom we hope to see sheaves gathered before long. As Mr. Wilson is desirous of keeping his little daughter from the whooping cough, as it seems to be a very violent type of it, in consequence of her late sickness, we have no union exercises this week. We are trying, however, to make it a season of separate labor and prayer. I think I can say that I never began a year's labor with more faith in God's promises, or the ultimate and possibly not distant triumph of the Gospel in this land. Yet we know not what trials may await us, or how the rulers will be affected at our present beginning, or what opposition it may awaken. Some told us last Sabbath (one in particular), that he would wait and see the result of Nan Inta's case first. But we have no apprehension of any trouble of this kind, openly, at least. Our relations with the king and authorities are about all we could ask. We never meet his Majesty, either at his palace or elsewhere, that we do not meet with a kind reception. We have had another good opportunity or two to preach the Gospel to his Majesty, to which he has listened attentively. And wherever we go the same door is open. Either in the court-house or houses of the officers of Government, or princes and princesses, we have no restrictions thrown on our talking to the people on religious subjects. Meanwhile our own houses are daily visited by persons of nearly all ranks. Not a day passes that we might not meet a hundred here. And there is not an hour, I might say a moment, in the day, when the sound of our wives' instruments of music will not gather an audience around the door.

Plans to reach the people.—It is my design to pursue more fully this year than ever before a plan that I have found from past experience to be the most hopeful of any, *i. e.*, not to diminish the amount of promiscuous addressing the

people wherever we find them, but still to visit at their houses a *select number* who have been found to show special interest, and keep the truth before them, and press home on their hearts its application, and let them see that we regard it a matter of life and death.

No city in the world can be better situated for this kind of work, and I believe that there is no other method that can compare with it. This is all the more important when we have no press, and this, by the way, continues to be our great want. Had we the Bible and some good religious books to put into the hands of the people, our labor would be greatly diminished, while our prospect of success would be increased a hundred fold.

The influence of Prayer—Merit.—Since we have been here no single week has equalled in interest the last one. Why is this? Why this, I had almost said *strange* interest manifested by those who have called during the last ten days? Is it merely a subjective one, having a reality only in our own minds, or that we look at them with new eyes in consequence of an additional interest awakened in our own minds by the fact that thousands, it may be millions, were then offering up prayer for the success of the Gospel in heathen lands? There may be something in this. The attention of hearers is much increased by the earnestness with which the message is delivered. But we who believe in the efficacy of prayer—who *know* that it has a power—as secret, invisible by us, as the evaporation of the water from the ocean, which afterwards returns in showers to water the earth, have no difficulty in ascribing it to the direct answer of prayer. The rain falls in showers around us, and we know that this evaporation has been going on. A new interest is awakened in the minds of men even in heathen lands, and we know the Church is praying. Surely such has been the case the past week. Hardly a day passed that we did not have hearers

who listened as we had seldom seen others do before. And on Sabbath, the closing day of the week of prayer, we had a call from a prince—a man of no little influence in his neighborhood, and the country,—who lives about five miles to the east of the city, who informed me that he had but little doubt of the truth of Christianity, and was earnestly considering the subject, and when his mind was settled he would not hesitate to embrace it. He gave me an urgent invitation to go out and spend a night with him, that he might have a better opportunity of conversing on the subject. He has long been a warm friend. Last year I vaccinated a large family of children for him, for which he was quite grateful. I afterwards spent a day with him and enjoyed his hospitality, and lent him the History of Creation and a tract on prayer in Laos MS. He was particularly pleased with the latter, and is desirous of knowing more of this way. What will be the result of it we cannot tell, but it seemed to us as a very encouraging incident, and a happy close to the week of prayer, which we had begun by baptizing the first Laos convert. He has quite a number of dependents, and if God should open his heart to a saving belief of the truth, it may be well at an early day to organize a church at his house. He has always been a moral man, and has but one wife, which will make a public profession of Christianity a less complicated question than it would be with many eastern princes. His name is Chan Noi Cot, for whom we would ask the special prayers of God's people. I have been credibly informed that since we came here there has been a visible decline in the amount of merit-making in the same neighborhood. I was very much encouraged in our promiscuous labors in talking to the people who call on us, by an answer of our late convert to a question before the Church session. When asked what first led him to reflect on the falsehood of Buddhism, and how long it has been since, he re-

plied that before he had met with us at all one of his neighbors had called on us soon after our arrival, and had reported that a foreign doctor was openly teaching the people in the city that Buddhism and human merit were all in vain, and teaching the worship of another God; who, he affirmed, was the true one. He said he was anxious from that day to hear for himself, and the result has already been stated. And as those who come to our sala are mostly country people from every village and town in the whole country around, it is pleasant to know that in hundreds of villages the same report must have been made.

A day's labor—Calls to go forth.—But I do not know that any day's labor has been more interesting than Monday of this week, the day after the call from that prince. On Saturday a man had called for medicine from Muang Haang, a town of what is called here the Northern Laos or Shas. He came again on Sabbath, to preaching, and on Monday called again, bringing with him the second governor of the town, with his train. And from about 10 o'clock till 2 P. M., they listened with deep interest to the Gospel message, as we endeavored, by the aid of our new brother, to make it known to them. The governor gave me an invitation to visit his place, and expressed the belief that all the people would rejoice at such a message. I had been asking for direction in reference to our touring this dry season, hoping that the path would be made plain which way to go. It was my preference to take a long trip to some of the larger cities, to the east as far as Muang Nan, but our delay in beginning to move and build seemed to render such a trip doubtful. On some account, too, it has appeared probably wiser and better to keep all our little force here—and oh! how small it is,—and try and get a little vine planted here before we attempt to go far off. It seemed with such a call to Muang Haang that it was hardly right

not to visit it, and accordingly promised if I could possibly do so, to go up and visit them as soon as I can make a visit out to that prince's, and one down to the village where the new convert's family resides. Muang Haang is about five days' travel to the North or North by West of Chiengmai. There are a number of villages on the way, from which we have had a great many visitors for medicine, which might be reached on the same trip. This trip is farther off from the city than we have been yet, and it remains to be seen whether any obstacles will be thrown in our way. We trust ere long to hear that, in answer to the prayers of the Church, God will send us more help in this field. Bro. Wilson, in addition to the death of his little son, and the delicate health of his remaining little daughter, already mentioned, has been prevented by a severe attack of rheumatism from any outdoor labor, and will probably not be able to perform much this dry season. We hope before very long to be able to procure a lot and put up a temporary house at Lampoor. Had we such a house there, and another family here, we could be able to occupy that important town, only a day's distance from here, much of the year. I was kindly received by the prince of that place, and was quite encouraged at the prospect of missionary labors there. My first visit was necessarily taken up principally in preaching the Gospel privately to "those of reputation." The first thing to be done on one's first visit to all these towns, especially if he desires to procure a permanent location, is to secure the good will of those in power. The head prince and many of the others invited me to return again. The second governor gave me an enthusiastic welcome, as he was a little indebted to me for some medicine, for which he was profuse in his expressions of gratitude. Poor man! He was about seventy years old, and far gone with the consumption. He sent up three or four times since for medi-

cine. But all that medicine could do was to alleviate his sufferings. The news has just been received of his death. I lent him a tract on prayer, which he was so well pleased with that he sent up for me to have him a copy of it written for him, and sent up the paper on which to write it. But before it was finished he had gone to his last account. I had had a number of conversations with him, and he had heard enough of the Gospel to have enabled him, with God's spirit, to embrace the offer thus, for the first time, made to him. Pray for us and the Laos.

BOOK NOTICES.

TENNESSEAN IN PERSIA, By Rev. Dwight W. Marsh. Philadelphia: Presbyterian Publication Committee; or, A. D. F. Randolph & Co., New York.

WE do not like the title of this book. It has in it nothing expressive or indicative of what the volume contains. The style of Mr. Marsh is also faulty. It is too stilted and sensational. It is a pity that one who can write so well should not write with more simplicity.

These are, however, slight blemishes compared with the sterling excellencies of the book itself. It portrays a noble character, a real worker, and an earnest missionary.

Mr. Rhea's life is full of incident and of devotion to the Master's service, and if that life was comparatively short, it was not spent in vain. Much was done for those among whom he lived as an ambassador of the Lord Jesus Christ. Though dead he speaketh to the Church, and many who read this volume will draw inspiration from it, and will seek like him, to live for others.

It is not necessary in this short notice to give an analysis of the book, or speak of the inner life or spiritual breathings of this earnest missionary. We can only say in commendation of it, we wish there were more of such books, and such lives to bless and improve our world.

FOREIGN MISSIONS; Their Relations and Claims.
By Rufus Anderson, D.D., LL. D., New York :
Charles Scribner & Co., 1869.

No such book as this has been written on Foreign Missions. It deals with the first and great principles of Missions. It covers in its discussions the whole field, and sets forth not speculations, but results. For variety of details, simplicity of arrangement, and massing of facts; for its suggestiveness, practicalness, and rich experience; for its intelligent appreciation of the whole evangelistic work, in its obstacles, requirements, achievements and successes, and for its hearty sympathy with all that has been accomplished by the Church at large, it can be recommended as one of the best books ever written on this subject. In fact we know

none that go over the same ground or that discuss in so small a compass so many important and vital principles of the missionary enterprises. If we do not agree with every statement or every conclusion sets forth by one who possesses such intimate knowledge of the whole subject, we can truly say that it is a book worthy of being studied by all who have any interest in this world's evangelization. If carefully read by ministers and others, a great change would take place in the views, feelings, and actions of many; more intelligent views would prevail as to the work, and greater efforts would be put forth for its prosecution. We trust that this volume will yield rich results to the cause.

MISSIONS OF OTHER CHURCHES.

The Religious Societies of Great Britain. *The Receipts for 1869.*

BRITISH AND FOREIGN BIBLE SOCIETY,
(contributions, £109,624, and sales
added) . . . £187,952

RELIGIOUS TRACT SOCIETY,
(contributions, £15,807,
and sales added,) . . . 119,170
£307,122

FOREIGN MISSIONS.

Church Missionary Society, . . £157,330
Wesleyan Missionary Society, . . 146,249
London Missionary Society, . . 108,847
Society for the Propagation of
the Gospel . . . 103,132
Baptist Missionary Society, . . 30,556
Free Church of Scotland, . . 29,558
United Presbyterian Church, . . 25,464
Primitive Methodist Church, . . 18,573
Church of Scotland, . . 11,009
South Amer. Missionary Soc., . . 10,551
Moravian Missions, . . 12,517
English Presbyterian Church . . 5,774
United Methodist Free Church-
es, (Home and Foreign
Missions,) . . . 9,388
Turkish Missions' Aid Society, . . 3,810
£672,758

HOME MISSIONS.

Church Pastoral Aid Society, . . 51,845
Bishop of London's Fund, . . 49,608
London City Mission, . . 40,784
Additional Curates' Society, . . 30,538
Irish Church Missions, . . 24,445

Wesleyan Home Missions, . . 23,875
Church of Scotland Home Mis-
sions, . . 71,407
Incorporated Church Building
Society, . . 13,757
United Presbyterian Home
Mission, . . 15,665
Free Church of Scotland Home
Mission, . . 10,177
Church of England Scripture
Readers' Association, . . 11,732
Army Scripture Readers' Soc., . . 9,724
Home Missionary Society,
(Congregational,) . . 9,254
Irish Society, . . 6,232
Irish Evangelical Society,
(Congregational,) . . 3,428
British and Irish Baptist Soc., . . 3,902
Protestant Reformation Society
Evangelization Society, . . 2,097
Thames Church Mission, . . 1,641
Midnight-Meeting Movement, . . 1,404
Female Mission to the Fallen, . . 1,128
£386,960

JEWISH MISSIONS.

London Jewish Society, . . 34,917
British Society for the Jews, . . 7,643
Ch. of Scotland Jewish Mission, . . 4,608
Free Church of Scotland Jew-
ish Mission, . . 10,029

COLONIAL AND CONTINENTAL MISSIONS.

Colonial and Continental
Church Society, . . 35,455
Church of Scotland Colonial
Mission, . . 4,625

Free Church of Scotland Colo- nial Mission, . . .	£3,586
Colonial Missionary Society, .	4,030
Evangelical Continental Soc.,	2,769
Foreign Aid Society, . . .	1,828

£52,298

RELIGIOUS EDUCATIONAL SOCIETIES.

Sunday-school Union, (dona- tions, £1,956, sales added,	£23,136
British and For. School Soc.,	13,486
Church of Scotland Education,	23,444
Free Church of Scotland Edu- cation Scheme, (including Normal Schools and Col- leges,) . . .	32,434
Ragged School Union (dona- tions, £5,718, income of schools added,) . . .	35,729
Christian Vernacular Educa- tion Society for India, . .	8,971
Wesleyan Education Comm.	5,816
Reform. and Refuge Union,	4,504
Indian Female Normal School Society, . . .	4,429
Church of England Sunday- school Institute, . . .	2,482
Book Society, (gifts and sales,)	8,760
Home and Col. School Society,	5,667
Royal Naval Female School, .	4,025
Society for teaching the Blind to Read, . . .	1,940
Governesses Benev. Institution,	1,223
Congregational Board of Edu- cation, . . .	1,548
School for Children of Mis- sionaries, . . .	1,002

£178,596

MISCELLANEOUS.

Missions to Seamen, . . .	£8,942
British and For. Sailors' Soci.,	4,678
Aged Pilgrims' Society,	5,523
National Temperance League,	4,000
Sons of the Clergy, . . .	6,393
Young Men's Christian Assoc.,	3,326
English Monthly Tract Society,	2,494
Trinitarian Bible Society,	2,001
Bible Translation Society, .	2,075
Protestant Alliance, . . .	1,802
Lord's Day Observance Soc.,	1,161
Naval and Military Bible Soc.,	784
Royal Naval Scripture Read- ers' Society, . . .	649
Seamen's Christian Friend's Society, . . .	1,017
Mariners' Friends Book and Tract Society, . . .	500
Systematic Beneficence Society,	1,719

£47,154

American Societies.

1 Am. Bible Society : . .		
Sales . . .	\$431,213	95
Donations . . .	300,520	98
		\$731,734 03
2 Am. Tract Society ; . .		
Sales . . .	\$359,119	94
Donations . . .	127,267	98
		486,387 92
3 Am. Home Miss. Soc. . .		244,390 96
4 A. and F. Chris. Union .		112,057 31
5 Am. Colonization Soc. . .		51,284 00
6 Am. S. S. Union : . .		
Sales . . .	\$310,290	50
Donations . . .	93,860	94
		404,151 44
7 Am. Bap. Miss. Union . .		196,897 57
8 Am. Bap. Home Miss. Soc.		144,032 05
9 Am. and For. Bible Soc.		30,186 00
10 Am. Bap. Pub. Soc. : . .		
Sales . . .	\$227,083	88
Donations . . .	45,076	75
		272,160 63
11 Am. Fem. Guardian Soc.		50,000 00
12 Am. Seamen's Friend Soc.		50,882 55
13 Am. Cong. Union . . .		52,895 73
14 Pres. B'd For. Miss. (O. S.)		338,360 00
15 Pres. B'd Dom. Miss. (O.S.)		177,666 22
16 Pres. B'd Education (O. S.)		38,400 00
17 Pres. B'd Freedmen (O. S.)		79,169 55
18 Pres. B'd Ch. Exten. (O.S.)		55,510 00
19 Pres. B'd Publicat'n (O.S.)		146,877 78
20 Pres. Com. Home Miss. (N.S.)		162,420 82
21 Pres. Com. Publicat'n (N.S.)		66,214 68
22 Pres. Com. Educat'n (N.S.)		26,500 79
23 Pres. Com. Ch. Erec. (N.S.)		54,936 00
24 Pres. Com. Freedm'n (N.S.)		15,906 74
25 Am. B'd Com. For. Miss.		535,838 95
26 Miss. Soc. of M. E. Ch.		600,886 64
27 Am. Miss. Association.		357,918 81
28 Nat. Temp. Society : . .		
Sales . . .	\$34,254	00
Donations . . .	12,029	00
		46,283 00
29 Am. Ch. Miss. Soc. . .		113,448 39
30 P. E. B'd For. Miss. . .		64,379 69
31 P. E. B'd Dom. Miss. . .		198,367 56
32 P. E. B'd Freedm'n . .		24,449 36

before him, as he reasons concerning the Gospel of Christ. He has accomplished a great amount of good in his day. The most encouraging part of the work in Assam is among the Garos. For many years I had occasionally seen people of this tribe, just as Dr. Judson had seen Karens in Burmah, where they used to say, "White men will by and by come from the west and give us the knowledge of the true God." But they needed the coming of young Boardman from Water-ville College, who had the glorious privilege of witnessing the baptism of several of them, and then went to his heavenly home. As to the Garos, I had always heard that they were a savage, cruel, war-like people, rushing down from time to time from the mountains, taking the heads of a good many of the people in the valley and carrying them back as a sacrifice to the gods of the hills. They were thoroughly feared. Even the English nation never dared to send an officer among them, though they were only ten days from Calcutta. They could not do it. The Garos kept themselves independent. An attempt has been made to reach them by the English government through schools, but in vain; they feared there was some trap. I could not speak their language. But knowing these facts, I could not let them pass from my mind, though I did not know that deep down in their hearts there was a desire to know something. Three of these wild men had learned to read and write. Christian tracts fell in their way. They read them and gained their first ideas of religion and of Christ. They were intensely interested. One of them came to Gowahati, listened to the instructions of the native preacher Kandura. He opened his whole heart; he did not believe in idolatry; he never had worshiped idols, and he never would.

Mr. Bronson, in consequence of a letter addressed to him, went to meet this mountain chief. He was all awake. He had become a true convert, speaking of Christ,

and proclaiming the Gospel to all his people. At his second visit Mr. Bronson baptized this man, Omed, and another of the same tribe, Ramkhe. They were soldiers in the British army. Mr. B. represented their case to the Commander-in-chief, and they were liberated from their engagement, that they might go and preach among their countrymen. British Christians in India contributed one thousand rupees to aid in supporting them in their work. They labored two years alone, sometimes amid bitter persecution. During a time of drought, their enemies said the gods were angry because the Gospel was preached, and they proposed to cut up the Christians, root and branch. On their way to execute the purpose, God sent rain, and the Christians were saved. After a few months, Mr. B. made a third trip. He found a lovely village of twenty houses, and in the centre, the best house in the place, a chapel for the worship of God. Seventy worshipers were gathered, clean and dressed in their best apparel, waiting the missionary's arrival. They took him down from his elephant, set him down among them and said, "Now please talk." He did talk, answering their questions from sunset till eleven o'clock. There were no sleepy eyes. It was easy work under such circumstances to preach Christ. The next day they came again, and the same process was repeated. Seventy had made up their minds to be on the side of Christ. He baptized them and formed them into a little church; they selected the eldest of the assistants, who was ordained then and there to the work of the Gospel ministry. He has most faithfully fulfilled his office from that day to this.

The Church Missionary Society.

THE Church Missionary Society occupies a position somewhat analogous to that of the Apostle. Like other kindred institutions, it has been engaged in missionary operations during these last seventy years.

The close of the last century was marked by a great missionary revival, when the Protestant churches of this country rose up as if from a trance to do the Lord's work, and preach the Gospel to the heathen. Then the angel went forth, "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

"The Church of England led the way. Two venerable Societies were engaged in this work when no other missionary institution existed in this country. The Society for Propagating Christian Knowledge followed in Scotland. The Royal Danish Mission College and the church of the United Brethren were the next to join their ranks. The missions of the Wesleyan Methodists succeeded them. At length the Baptist Missionary Society, the London Missionary Society, the Edinburgh Missionary Society, and others, began a new series of labors. These were joined by our own Society, as soon as it was perceived that the two existing Institutions in our Church were unable to meet the growing demands of the Pagan world."*

And thus, in the year 1816-17, there were nine different Protestant Institutions, besides others newly sprung up on the Continent and America, engaged in this work. These occupied 150 stations among the heathen, with 360 Missionaries, schoolmasters and catechists, maintained at an annual cost of £75,000.

To this total of expenditure the Church Missionary Society contributed in that year an income of £20,000, maintaining 12 ordained missionaries at different stations in West Africa, North and South India, the Mediterranean and New Zealand.

So few were the first efforts of the Church Missionary Society, so limited its means; and yet within a less term than the duration of a single life, this one Society has so expanded as to cover an extent of operations infinitely larger than the maximum of attainments which had

been reached fifty years ago by all the Societies taken together; for the stations of the Society, in diverse fields of labor, are 155; the European Missionaries 192; the East-Indian and country born 6; the ordained natives 120; European, East-Indian and country born agents, not born in orders, 31; besides 12 European female teachers, and 2000 native teachers of all classes.

Thus has the work been blessed. Over an extended platform a native Christianity has been raised up, and native churches and congregations break the monotony of heathen life. If Paul could look back on the churches of Asia and the churches of Macedonia, so are we privileged at the present moment to look back upon the native churches of West Africa, or the native churches of India, or the native congregations in China, which have risen up as the nuclei of a more extended work. Their development is healthful and encouraging, and that they should be utilized for the prosecution of missionary work amongst their countrymen is obvious. The recent ordinations in Tinnevely are full of interest: they are evidences of growth, and prove the strength of the Christian organization. The reliability of our work has been doubted by many. Our native churches have been regarded as ephemeral productions, which might live so long as they were in connexion with the parent stem, and were permitted to draw freely on the parent vitality, but which were incapable of an independent existence. But events, as they occur, reprove this distrust. Trials supervene. The native Christianity, in one or another locality, becomes isolated from the European centre on which it was supposed so exclusively to lean; and yet it lives on, and thrives amidst the very circumstances which some thought would terminate its life.

Our duty, then, is plain: it is to follow the example of Paul. We must use these native churches for evangelizing purposes in their own localities: we must place

* Sermon by the Rev. Daniel Wilson at the Seventeenth Anniversary of the Church Missionary Society.

them, so far as their own countrymen are into the regions beyond, where the name concerned, in the first rank, while we our- of Christ has not yet been named. We selves sustain them in their forward do not mean to leave them, but we cannot so expend ourselves upon them as to movement. They must feel that to carry forward and give completion to the work be prevented from listening to and obeying the Macedonian cry, which is urged which we initiated is their responsibility. Ours is somewhat different. We, as a upon us from all quarters, "Come over, Missionary Society, must go on; we must and help us." There are millions in utter break up new ground, and push forward destitution.—*Missionary Intelligencer.*

LATEST NEWS FROM OUR MISSIONS.

CORISCO.—Rev. S. Reutlinger writes from Benita, May 15, of a trip up the Benita river: "The people everywhere were kind and listened to the Word of God attentively." He speaks of great support in late trials and of the warm sympathy of his associates. On another page will be found an account of the liberality of the Christians at this station toward building a house of worship.

INDIA.—The Rev. S. H. Kellogg writes from Landour, May 19, of much sickness at Futteghurh. He mentions the death, at Landour, of a young child of Rev. W. Calderwood. While absent from his station, he hoped to do work for the Master. Rev. S. H. Myers sends, in his letter of May 14, several details of the work at Lodi-ana. He mentions the admission of seven persons to the Church, five by examination, and two by certificate; the prosperous condition of the zenana work under Miss Jerrome, and the spirit of inquiry in some of the zenanas; the need of reaching the lower classes of the women who shape so largely the religious sentiment of the masses, and which is not done to any extent by what is called zenana work. He speaks of seven girls' schools, numbering 150 pupils, under the care of Miss Jerrome and of their theological class with its seven students. Additional help is needed to carry forward these various departments of labor. The work at Hoshiarpore, the Rev. Mr. Chaterjee writes, is going on well. He speaks of three enquirers who attend regularly upon religious services, and of others who are more or less interested.

SIAM.—Rev. S. C. George, in a letter dated April 29, refers to the importance of another station in Bangkok and to a suitable location for it, which the Government is willing to rent to the Mission for a small sum. He has already begun work at this point and is encouraged in it. From Chiengmai Rev. D. McGilvary writes March 1st, of God's continued presence and favor. Many of the people manifest more than ordinary interest in the Gospel. He makes an urgent plea for an additional helper, and especially for a scientific man who could teach science in connection with Christianity.

CHINA.—The brethren at Canton write about a need of an "institution for the higher education of Chinese," and especially in its bearings upon the thorough intellectual training of the native assistants. Two interesting youths had been added to the training school for the ministry. The Rev. John Butler speaks in his letter of May 13, from Ningpo, of a late visit with one of the native ministers to Yu-yiao and San Poh. Two persons were admitted to the Church by the Session at Yuyiao. From Peking April 8, Rev. W. T. Morrison writes of the suspension from the Church of one of the members. He had absented himself for months from the Sabbath services.

BRAZIL.—Mrs. Lenington writes from Brotas, May 11, of certain encouraging features in the work. "More than two months since, two men came from Ponso Alegre to our house—distance nearly two hundred miles, and requested Mr. L. to visit them, saying, there were ten persons wishing to renounce Romanism, profess faith in Christ, and have a church organized." Mr. Lenington had gone to this place, and if the way be clear, to organize a church. He would also visit and preach at other points. At a late communion at Brotas, two persons made professions of their faith in Christ. Others would have done the same but were sick. Mrs. L. says, "Amid our trials we find much to encourage us. Our church is gradually increasing and the people improving. The appearance of the same persons that attended our first meeting was much better, and they have all learned to read."

BOGOTA.—Rev. T. F. Wallace says in his letter of May 17, "We have not had any farther threats against us; but as we go through the city, we see on the walls of houses in nearly every street, such expressions as, 'Down with Protestantism!' 'Death to Protestants!' which reminded us that there are some here who hate us and our work. As yet we have not been insulted in or going to church."

ARRIVED.

REV. GEORGE S. BERGEN, of Lodiana reached New York July 6. ¹ He will be absent from his station but a short time. His travelling expenses to and from his field are defrayed by himself. The Rev. D. D. Green, owing to sickness in his family, was obliged to leave Hangchow, China, for a visit home. He arrived at home in Ohio, July 14.

LEFT FOR THE MISSION FIELD.

REV. A. L. BLACKFORD and his wife sailed, on their return, for Brazil, June 23. **Rev. W. A. P. Martin, D.D.**, of the Peking Mission, is on his way to that city, where he expects to begin his duties as a professor in the College recently established there. Mrs. Martin remains for a while in this country to aid in the education of their children.

Rev. C. Carrothers and his wife sailed from San Francisco July 3, for Japan. Mr. C. recently graduated from the Theological Seminary at Chicago, and was ordained as an Evangelist by the Presbytery of St. Clairsville. He and his wife go to strengthen the Japan Mission.

DONATIONS

TO THE
BOARD OF FOREIGN MISSIONS

IN JUNE, 1869.

SYNOD OF ALBANY.

Pby of Albany.

2d ch, Albany	\$141 77
Rockwell Falls ch	8 50
	<hr/> 143 27

SYNOD OF ALLEGHENY.

Pby of Allegheny.

Sunbury ch.....	\$18 00
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Pby of Erie.

Petroleum Centre ch	75 00
	<hr/> 93 00

SYNOD OF BALTIMORE.

Pby of Baltimore.

Westminster ch, Baltimore, Grace Lee (Blind Girl)	8 00
Alsquith Street ch, Baltimore	21 75

Pby of Carlisle.

Rocky Spring and St. Thomas chs	22 00
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Pby of Catawba.

Logan sab sch	\$4 00
New Centre sab sch	8 10
	<hr/> 53 85

SYNOD OF BUFFALO.

Pby of Ogdensburg.

Hammond ch, A Mother's Thank-offering ...	8 00
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SYNOD OF CINCINNATI.

Pby of Chillicothe.

Belfast ch	3 20
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SYNOD OF ILLINOIS.

Pby of Bloomington.

Waynesville sab sch	1 25
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Pby of Palestine.

Darwin ch	2 00
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Pby of Salline.

McLeansboro ch	10 00
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13 25

SYNOD OF INDIANA.

Pby of Indianapolis.

Hopewell sab sch	15 00
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Pby of Vincennes.

Mt. Vernon sab sch	15 73
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Pby of Whitewater.

Greensburg ch	92 24
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183 02

SYNOD OF IOWA.

Pby of Cedar.

Walcott ch	8 45
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SYNOD OF KENTUCKY.

Pby of Louisville.

Chestnut St. ch, Louisville	135 95
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Pby of Transylvania.

1st ch, Danville	187 95
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2d ch, "	275 50
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Pby of West Lexington.

2d ch, Lexington, "The Knitters" for women	
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in India	10 00
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609 49

SYNOD OF MISSOURI.

Pby of St. Louis.

Bethel German sab sch	10 50
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Pby of Upper Missouri.

Mirabile ch	10 00
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20 50

SYNOD OF NEW JERSEY.

Pby of Burlington.

1st ch, Camden, sab sch	80 00
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Allentown sab sch for Dehra sch	41 50
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Pby of Elizabethtown.

Elizabethtown ch	\$47 00
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Pby of Luzerne.

Newton ch, 25; sab sch, 15	40 00
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Mauch Chunk sab schs	133 63
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Pby of Monmouth.

Shrewsbury ch	27 00
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Pby of Newton.

Belvidere sab sch	25 00
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Pby of New Brunswick.

2d ch, Cranberry	25 00
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Pby of Passaic.

Central ch, Orange	154 00
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Chatham Village ch, S. B. Wilkinson	5 00
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8d ch, Newark, mo con	30 34
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Wickliffe, ch, mo con	10 87
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Rutherford Park ch, mo con	13 55
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German ch, Paterson	5 00
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Pby of Raritan.

1st ch, Stockton	34 41
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Pby of West Jersey.

Greenwich ch	100 00
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772 30

SYNOD OF NEW YORK.

Pby of Connecticut.

White Plains ch	52 75
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Pby of Hudson.

Washingtonville ch	30 00
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Florida ch	5 00
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Pby of Long Island.

East Hampton ch, mo con	89 84
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Pby of Nassau.

Throop Av ch	17 32
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Genevan ch, mo con	28 10
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Astoria ch, mo con	50 00
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1st ch, Brooklyn, mo con, \$1.15; sab sch, 150, 241 15	
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S. 3d st ch, Williamsburg, mo con .	40 37
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Ainslie St ch, mo con	8 84
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German ch, Williamsburg	10 00
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Jamaica ch, mo con	35 00
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Pby of New York.

Brick ch, mo con	105 30
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" chapel	6 10
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University Place ch, mo con	27 00
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Scotch ch, Jersey City	11 00
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Chelsea ch Mission sab sch	17 00
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1st ch, New York, A Friend	1 00
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1st ch, Edgewater, mo con	29 22
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Pby of New York 2d.

Peekskill ch, mo con	34 35
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Washington Heights ch	30 00
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849 35

SYNOD OF NORTHERN INDIA.

Pby of Furrukabad.

Mynpurie Mission ch (gold)	142 00
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SYNOD OF NORTHERN INDIANA.

Pby of Logansport.

1st ch, Lafayette, 25.65; sab sch, 8.11	33 76
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SYNOD OF OHIO.

Pby of Columbus.

Westminster ch, Columbus.....\$119 50

Pby of Marion.

Mt. Gilcard ch, Sun Fish, sab sch 50

Pby of Zanesville.

1st ch, Washington, sab sch 8 00

127 80

SYNOD OF PHILADELPHIA.

Pby of Donegal.

Bellevue ch 52 42

Lancaster sab sch 40 50

Chestnut Level ch 72 00

Pby of Huntingdon.

Huntingdon sab sch for Jacob Millor Scholarship..... 25 00

Bethel and Petersburg sab schs, 2.58; Emma and Jane, 42c..... 8 00

Pby of New Castle.

New London ch, Benevolent Fund120 00

Pby of Northumberland.

Jersey Shore ch 53 00

Pby of Philadelphia.

7th ch, Philadelphia, 1,547.84; of which, from a Lady, for two children at Corisco, 75; and Rev. Dr. Crowell's family, for a child at Ningpo, 60; sab sch, 5 1,552 84

Bethany Memorial ch, Infant sch, for Benita boy 80 00

16th ch, mo con, 51.89; Wm. Wilson, 150201 80

Westminster ch, Philadelphia 87 00

Pby of Philadelphia Central.

Kensington sab sch 75 00

Pby of Philadelphia 2d.

Abington ch, mo con 40 00

Bridensburg ch, 20; contents of Missionary Box Young Men's prayer-meeting, 15..... 85 00

2,336 56

SYNOD OF PITTSBURG.

Pby of Blairsville.

Poke Run ch 63 50

Pby of Clarion.

Bethesda ch, Female Missionary Society 8 00

Pby of Ohio.

Lawrenceville ch, Ladies Missionary Society 80 00

4th ch, Pittsburgh 5 00

6th ch, "297 65

West Elizabeth, A Member..... 2 00

Pby of Redstone.

Brownsville sab sch 10 00

Little Redstone sab sch 10 00

426 15

SYNOD OF ST. PAUL.

Pby of St. Paul.

Westminster ch, Minneapolis, mo con 7 00

Vermillion ch 4 00

Farmington ch, 1; Empire sab sch, 2..... 8 00

Prescott and Big View chs 10 00

24 00

SYNOD OF SANDUSKY.

Pby of Western Reserve.

Tiffin sab sch \$10 00

SYNOD OF SOUTHERN IOWA.

Pby of Des Moines.

Des Moines sab sch 3 00

Albia ch, Watson, sab sch 1 35

Pby of Fairfield.

Summit ch 10 00

Pby of Iowa.

Sharon ch 12 90

27 25

SYNOD OF WHEELING.

Pby of Steubenville.

New Hagerstown sab sch 38 00

Pby of St. Clairsville.

Kirkwood ch, for Rio chapel 25 00

Martinsville ch, " 25 00

Pby of Washington.

1st ch, Washington 91 90

Pby of West Virginia.

Sistersville ch 2 25

177 15

SYNOD OF WISCONSIN.

Pby of Winnebago.

Portage City sab sch 26 77

Kilbourne City sab sch, Cent Society 1 00

27 77

Total Receipts from churches \$6,081 53

LEGACIES.

Estate of Ann P. White, Worcester Co., Md. 1,073

Legacy of Mrs. Susan Thorne, deceased, late of Carlisle, Pa., less exp. 1,129

\$ 2,201

MISCELLANEOUS.

Rev. Dr. Martin, 5; A Lady in country, 5; S. B. Brownell to con Hugh Auchincloss, Brown, L. M., 50; N. O. Thompson, Rockford, Ill., 100; Nathaniel Carpenter, 50; Rev. E. C. Wines, D.D., 5; Rev. J. Dale, 10; Rev. Wm. Scribner, 5; Gen. G. Loomis, 5; J. Dimick, Portsmouth, N. H., 2.50; A Friend, South Salem, N. Y., 5; Mrs. Narcissa Shuler, 5; Maggie, Willie and Eddie, first offerings, 35c; Sundries, 65c; J. Curtis Stewart, 10; Geo. Chalmers Stewart, 1; S. A. Gay, Morgantown, W. Va., to con Miss Hannah Simonson, L. M., 50; Mary Vance, 7; J. M., 5; Rev. A. S. Kemper, 2; Union sab sch, Madison township, Pa., 3; Miss S. Wilson, 10; Legacy, M. Patton, deceased, 5; A Friend of Missions, Hagerstown, Md., 100; G. W. F., Ill., 10; M. T., 10.

461 50

Total Receipts in June, 1869..... \$8,694 03

WM. RANKIN, JR., Treasurer.

VOLUME XXVIII.

NUMBER 4.

THE
FOREIGN
MISSIONARY.

September, 1869.

NEW YORK.
MISSION HOUSE,
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E. O. JENKINS, PRINTER,

30 NORTH WILLIAM ST.

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

Native Churches,	73
Gathering and Scattering,	75
Communications from the Missions :	
Furrukhabad Mission—Futtehgurb,	77
Laos Mission—Chiengmai,	80
Siam Mission—Petchaburi,	84
Brazil Mission—Brotas,	85

MISSIONS OF OTHER CHURCHES.

Fort Simpson, Mckenzie River, Northwest America,	86
--	----

MISSION HOUSE, NEW YORK.

Latest news from our Missions,	92
Donations,	94

THE FOREIGN MISSIONARY.

SEPTEMBER, 1869.

MISSIONS OF THE PRESBYTERIAN CHURCH.

NATIVE CHURCHES.

To lead the soul to a saving knowledge of the Lord Jesus is the great aim of missionary effort. All agencies and appliances are means in the hands of the laborer to this end. These may be varied, but all are employed to reach the mind and affect the heart of the individual who is brought under the missionary's influence.

When some from among the heathen are led to embrace Christ as their Lord and Redeemer, and to avouch him openly, they not only associate together, but are organized into a church. To them the Word of God is dispensed and the sacraments administered. In the earlier stages of evangelistic work, these organizations must be supplied mainly by the foreign evangelist. He must not only educate them in Christian truth, but must seek to add to their number others of like hope and faith. At the first, these are not qualified to be teachers. They need to be taught in the things of God. They must necessarily take many things on trust. Their views of certain doctrines will be faint and meagre, but an increase of knowledge will enlarge their vision and give harmony to the system embraced.

Few of this class may be qualified for instructors at the outset of their religious life, yet they are generally used in one way or another to help forward the good work. Some of the earlier converts have been remarkably successful in winning souls to Christ, yet the ablest and most efficient agents have been among those, who, by training and discipline have been well instructed in the doctrines of Christianity.

When a church is formed, the question at once arises, who shall minister to it? The one seemingly best qualified is the missionary, and he, in the history of most missions, has been selected as a pastor, or by common consent acts as such. This arrangement is generally pleasing to the converts and is preferred by them, and at the first blush it would seem to be the best under the circumstances, but its workings show the contrary. The pastor is a foreigner; he cannot mingle with the people as they can with each other; he is recognized as above them and apart from them, and

thus there is a lack of sympathy ; he sees their poverty and their struggles and he does little or nothing to call out efforts for the support of the Gospel among themselves. The inevitable tendency of such a relation is to keep the church in leading strings, and in a country like India, where caste is so powerful, and where native Christians are outcasts, the danger has been in places that the Church assumes too much of a foreign aspect, instead of being planted among the heathen with great missionary aims and ends. Dr. Mullens, Secretary of the London Missionary Society, and for many years a missionary in India, says, "The system of giving English pastors to native churches, has answered nowhere. Coming from a much higher civilization, the missionary has proved too strong for the people; the strength of the people, their resources have been kept back; a spirit of childlike dependence has been fostered, and the native ministry has been indefinitely postponed." The evils attending this state of things are apparent in the history of the New Zealand mission, and to them the Church Missionary Society was fully alive before the late war and the sad reverses that befel the work.

To raise up a native ministry must be the work of time, and the best material will be found, where due care has been taken, in Christian and not heathen communities. Whilst many of the native helpers are, from the very nature of the case, but poorly qualified to be teachers, there is a danger on the other hand of giving at first too high an education, especially in mere secular knowledge, to those who are to be pastors. It is not necessary in the early planting and supplying of churches, that the pastors should have all the thorough and comprehensive training of the ministry at home. This will come in time, but is not requisite at this stage of the work.

A great change has taken place within the last few years in different missions respecting a native pastorate. Its importance is everywhere felt, and this office is committed in many missions into the hands of natives just as fast as they are qualified to fill it. It is with pleasure that we lay before our readers the following extract from a letter of Rev. S. H. Kellogg, who, at the time he wrote, was absent from his station : "A letter gives the good news, that the work of starting a self-supporting native pastorate goes on prosperously at our little church in Furrukhabad, which is leading off the movement. The sum of R. 15. 4 (nearly \$8), monthly, is subscribed by nine heads of families ; two or three giving one-tenth of their monthly income. This is in addition to the care of the poor and other church expenses. . . . So far as I know, our Presbytery is unanimous in the resolution to recommend no church for aid from the Board to pay a salary to a pastor of more than 25 rupees a month."

This is an important movement in our missions in India. It looks forward to self-sustaining and self-governing churches, and the salary is such as can be met in time by the different organizations and is in keeping with the ability of the people. No native church can put forth much

strength or assume an aggressive position that is sustained by foreign aid. To command and employ its strength, it must feel it, and from being a self-sustaining it must become a propagating church. The missionary is for the heathen; the native pastor for those brought from among the heathen and formed into a Christian community; the former looks to the church at home for support; the latter, as soon as possible, to those whom he serves. It may be, and is necessary, to have native evangelists, but these, while of the people, should be with the people in their sympathies and efforts.

This movement is then a step in advance, and is an evidence of growth. A native ministry is in course of training. Theological classes are formed in different points, and some in these classes will be set apart in time to the work of the ministry, and be installed as pastors.

But if certain churches will relieve the Board from supporting their ministers, the demand of the work will in no way diminish. The heathen are many, and the opening fields for laborers multiply. Those on the field cannot overtake the work, and their successes only enlarge it. This must be considered, and the needed help be furnished by the church at home.

GATHERING AND SCATTERING.

To receive and to disburse are part of the duties of the executive officers of the Board. They stand with the one hand to take in, and with the other to scatter; and this is true with reference to their relations to the Church at home and the work abroad. This double action is going on all the time, and without it the cause would soon stagnate and die. The Board must gather before it can scatter, and the latter is ever dependent upon the former.

The gathering of means to carry on the work is a slow but steady operation, and in this movement there is progress. The means furnished by the Church is larger in the aggregate, and according to its relative numerical strength, than ever before. This is encouraging; but on the other hand, it is discouraging to know that the whole accumulated resources of the year are inadequate to meet the calls of Providence and the demands of the work. There should be a closer sympathy between the two. How to gather the most successfully the means to carry on with the greatest vigor the cause of evangelization, is a grave and solemn question. For years the Board, with the concurrence and authoritative action of the General Assembly, has thrown this labor upon pastors, assured that it is their duty to attend to it, that in this way responsibility will be seen and felt, and that by it funds can be saved for the missionary enterprise. This plan in no way militates against the use of such agents as foreign missionaries and those conversant with and deeply interested in the cause, so as to give an

impulse to it in churches and presbyteries. Yea, we believe that such agencies are not only needed, but are of advantage to increase and perpetuate the missionary spirit in different congregations.

The field for gathering supplies for the healthy and vigorous prosecution of foreign missions, is our entire Church—not that it is limited to this, because others in other lands, and sometimes a few in other denominations give of their substance to it—but this is, and must continue to be almost the whole source of supply. While the field is a large one, it does not send on from all parts its gifts. Many churches are not numbered amongst the regular contributors of the Board. In each year the gifts and the givers vary. The former come into the treasury, from the smallest sum to that of thousands, and the givers range from the smallest child to the aged mother in Israel, and the old man tottering on the eternal world. Yea, gifts come from those who have passed away from earth, in the form of legacies, as in the last year, to nearly \$90,000. Each year's gatherings has its own history, which no man can read, but which has its bearings upon Christ's own cause, and upon the glory he giveth to his own.

The gatherings of the first three months of the present fiscal year, are small compared with the disbursements. They are only \$29,705, while the payments have been \$88,160. The latter have been paid on the faith and pledge of the Church, but this disparity must soon cease or the most serious embarrassments will ensue. The treasurer cannot scatter in this way without borrowing, and this is ever weakening.

The executive officers are also gathering for the church as well as from the church. They are receiving from the foreign field certain stores or wealth of labor and results, and are making them over to the friends of the cause to confirm their faith, animate their hopes, and stimulate them to greater exertion for the salvation of the perishing. These stores are varied, and if duly prized by the church at large, would lead its membership to greater zeal, to more earnest prayer and more self-denying efforts for this world's evangelization. The church must then receive these. They may not always be in the best form or in the way most desired, but they are what God has seen fit to give, and what the agents have been permitted to accomplish, and as such, they should be means to enlarge their liberality, and sustain their spiritual endeavors. There is an intimate connection between the two, and the giving will be shaped largely by the receiving. Knowledge is essential to right action, and the pastor's lips should give this to the people. There is much in every mission, and as spread before the churches, that would interest and warm the Christian heart if it were rehearsed by the pastor; there is much in the condition of the heathen and in their necessities that would take hold of the believer if they were but pressed upon him, and there is much in the demands of the work, and in the successive appeals that would dissipate skepticism, enlarge the benevolence and direct the labors of those who are to engage in this work, if they were but known. Pastors take too much for granted in

regard to the missionary knowledge of their hearers, but if they were more fully conversant with missionary operations, wants and demands, than they are, these as set forth by the living voice and by one who feels their importance, would deepen their interest and enlarge their zeal.

The scattering or the disbursing of the different gatherings of God's people is on principle, and according to the circumstances, wants, demands and openings of each mission. It is based on carefully prepared estimates, or upon what may arise after they have been forwarded. Thus to the missions of India the past year, part of which was contributed by friends there, were given \$124,732; to Siam, \$20,169; to China, \$69,989; to the Chinese in California, \$2,235; to Japan, \$8,367; to Africa, \$16,076; to the Indians of our country, \$13,186; to South America, \$36,089; to Papal countries, \$2,747; and to the Jews, \$700. For printing 57,000 copies monthly of the "Foreign Missionary," "Home and Foreign Record," reports, etc., \$9,520, and for administering these funds, and carrying on the home department of the work, \$12,843.

This year the expenditures for the different missions will be larger, reaching the sum of \$350,000. If the disbursements continue proportionately great for the ensuing nine months, and they cannot be decreased, as new missionaries are going forth, the whole of this sum will be needed. This must come from many sources, and we trust that for the good of the cause and the welfare of the church, this amount will be gathered. May the gatherings equal the disbursements.

COMMUNICATIONS FROM THE MISSIONS.

Furrukhabad Mission. N. India. *Futtehgurh.*

THE following illustrations furnished by Rev. J. F. Ullmann, will give our readers some idea of the objections urged against Christianity, and the way in which they are met. An apt illustration has great weight with a Hindu or a Mohammedan.

NATIVE IDEAS AND ILLUSTRATIONS.

OUR native brother N., formerly a Hindoo, visited D., a Mohammedan in Government employ, an old friend of his, where he also found several other Mohammedans and Hindoos present. "Tell us something of the Christian religion," said D. to N. The latter did so; and, very soon, all the Mohammedans, two excepted, brought forward their favorite objec-

tion, particularly their great stumbling-block, viz: Christ's being called the Son of God. After they had been going on arguing for some time, D. bade them to be silent, saying, "Now you are arguing about a subject which none of you, nay, no one can understand. We Mohammedans know that our own Quran calls Christ the 'Word of God,' and why? Because, I believe, Christ manifested the Will of God. Our friend N., and we all agree, that Christ could not be called Son of God, in the same way as we are called sons of men. I believe that it means nothing else but 'Word of God,' because Christ proceeded from God to reveal unto us His Will."

When one of the Pundits tried, to the amusement of the Mohammedans, to de-

fend Hindooism, N. said "You remind me of a story which I once heard, and the truth of whose moral I experienced in my own life. A frog lived in a well, and thought naturally, that the well, with its water and the earth round about, and the little bit of the blue sky above it, constituted the whole world. He knew nothing more, and could not talk of anything beyond it. Some time after he, by some means, was taken out of the well, and placed in a tank. He wondered at the new place, which was so much larger than his former little world—the well; and, laughing at his former ignorance, thought again, that there was nothing in existence beyond what he saw now; in fact, that the tank, with its water, and the brick walls surrounding it, and the sky above it, were the world; and though other frogs, outside the tank, would tell him differently, yet he could not believe them, because his horizon of knowledge and his capacity of comprehension did not go beyond the tank. It again so happened, that he was taken out of the tank and put into the great sea; and there he learned to give up all his former foolish notions and little ideas about the world. Now I, just like you, was once in the dark and narrow well of Hindooism; then, was taken out of it, and put into a larger place, where I could examine truth and error, and have now been placed into the ocean of the true religion, which is Christianity, and am now able to judge better than I did before of divine things. You, my friend, are still down in your well of Hindooism, and will not be able to judge of higher and better things until you come out of it."

K., when once preaching, was interrupted by some person saying that a man, attending to his shop or business, could not think of God and religion, nor had he time to read religious books. "Brother," said K., "you know, that when the women here fetch water from the wells, some carry one, and some even two water pots, one upon the other, on their heads;

and, then on one arm, they carry, sometimes, even a third one. They walk along with other women, and, although their mind is intent upon balancing and carrying their water-pots, yet they are conversing all the way with each other. Now they can teach us a lesson. We may do two things: we may do our work, and, at the same time, be able to read, and search, and inquire, the way of salvation."

To a man who admitted the necessity of a mediator between God and man, but believed that his gods, Ram and Krishn, etc., were the proper ones, K. said, "Suppose I take the black coarse blanket which you have, and hold it up towards the sun; do you think it would be a proper medium to let the sun shine through? Certainly not. It would all be dark below it. But, take a round glass, which is thick in the middle and thin at the rim, and hold it against the sun, and you will see it is a right medium; for the sun will not only shine through it, but its rays will all centre in one point, and become so powerful on the other side, that they will set straw or wood on fire. Now your gods, with their sins, are that black blanket, for you can see nothing of God's holiness and greatness in them: and Christ is that glass, the right Medium or Mediator; for, in Him, we do not only see God's glory, but the Divine rays concentrated in Jesus, kindling in our hearts, also, the love of God, etc."

A Hindoo wanted to prove to a Catholic the uselessness of searching after perfect truth, because we all were to a certain extent wrapped up in blindness. To illustrate this, he said: "There were once five blind persons who wanted to know what an elephant was like. Being taken to one, the first blind man, feeling about the trunk, said, 'I now know, an elephant is shaped like a funnel.' The second blind man taking hold of the tail, said, 'You are wrong, brother, an elephant is shaped like a broom.' 'Stop,' said a third, who had felt about the ear,

'you both are certainly mistaken, I am convinced, in my own mind, that an elephant is something like a large flat winnowing basket.' 'I cannot understand what you think of,' said the fourth, who had felt one of the elephant's legs, 'an elephant is like a kind of pillar.' 'You are all fools,' cried the fifth, who had felt about the animal's body, 'to state such nonsense; I have just put these my arms, around him as far as I could, and am as sure as I can be, that an elephant is like a large cask.'

"You see," continued the heathen, "that these five blind men thought they knew what an elephant was, whilst they all only knew what a part of it was. So it is with truth. We take a part of it for the whole and call that the truth. We, with our religious systems, whether Hindoo or Christian, are right and are wrong." "Well," said the Catechist, "this may be, as long as we are blind. But, a man looking at the elephant with seeing eyes, could give you a correct description of the animal. So, if God opens your eyes, you then, will learn to see and understand the truth of Christianity."

A Hindoo insisted upon the efficacy of the water of the Ganges to wash away sin, by bathing in it. To him, a native Christian replied: "Brother, suppose a washerman puts all the soiled clothes he has into a box, and, after having closed it, commences to wash and rub the outside of the box with water, do you think that the clothes inside would become clean thereby? Certainly not. So water, even Ganges water, though it will make your body clean, if you bathe in it, can never purify your heart within. Only the blood of Christ can do that."

The Hindoos believe that, if a thing be generally practiced, or has become a custom amongst them, whatever its nature may be, it must be right. Hence, Hindooism with all its idolatrous rites and customs, because they are generally believed and practised by them must be right; and Christianity, because it is a

new thing to them, must be wrong. To a man bringing this point forward, a Catechist said: "Listen to a story. The ancients say that there was once a village, in which all the people were 'Naktas,' *i. e.*, they had the ugly habit of cutting off their noses, because they believed they looked so much better without; and it had, in fact, for generations been a custom with them, so that every child when young had to submit to that beautifying operation. It so happened that, one day, a man from a different place, who had a nose, came into the village of these Naktas. They all stared at him, because he did not act according to what they considered an old, good custom, handed down to them by their forefathers, and thought he looked very ugly." Turning to his opponents, the Catechist continued: "Tell me who was right—the Nakta villagers, or the stranger with his nose." Upon the man's answering that the stranger was right, the former said, "You have a great many old silly customs like these Naktas, and, if I reject them because I know better than you, and teach you some better custom, would you call me wicked or foolish?" He, of course, gained his point.

An illustration or allegory, even though a silly one, like the last, is considered by a Hindoo, a strong argument; and, when they can illustrate a point well by a metaphor, they think they have proved the truth of it. "God is in everything," said a Pundit to me, "in every person, in you, in me; and, it is He, in us, who speaks and acts, and not we, ourselves. Take twenty or more water-pots, put them in the sun, and fill them with water. You will then behold the sun in every water-pot, though there is but one sun in the skies. In the same way there is but one God, but He dwells in every creature." He thought he had proved his point; and, with self complacency, he looked upon the Hindoos around him, who, of course, nodded their assent to his wonderful argument! I wanted to answer

the fool according to his folly, and replied, "Very well, there is one thing, however, which in your simile you take for granted, and which is not true. You suppose that, as you poured clean water into every water-pot, so every man's heart is a clean heart. If, instead of water you should fill mud and dirt into them, do you think you could also then see the sun in it?" This was a new and rather confounding idea to him, and reluctantly, he said, "No;" being displeased that his beautiful image had been marred. "Well," I continued, "you know, very well, that our hearts are not pure, but filled with sin and ever kind of abomination. God cannot dwell in a filthy heart. Why, even you, a Brahmin, would not like to live in a pig-sty, and you expect the Holy God to dwell in filthy hearts." He tried to say something more, but, at last, admitted that what I said was about right. I then told him of that fountain where our sins could be washed away, and our hearts be made temples of the Holy Ghost.

I remember a story which Mr. Richards, an old missionary, who died years ago, told me when I passed through his station. He was born in this country, and used native illustrations very much in his preaching. A Hindoo atheist once visited him, and Mr. R. tried to convince him, by sound argument, of the existence of God, but without the least effect. The Hindoo insisted upon the correctness of his idea that there was no God, and that, everything had come into existence of itself. Mr. R., then, thought of a more practical and impressive way of convincing him, which required a little preparation; and, when his visitor left, the missionary requested him to come and see him again the next day, which he promised to do. As soon as he was gone, Mr. R. called his servant, and ordered him to gather all the broken crockery in the house; and on the morrow, when the native would come again, to come in through the door behind the visitor, with the heap of broken plates in his hands, and, on a given

signal, whilst he was talking with the man, to let the whole fall to the ground. The next day came, and whilst Mr. R. and the atheist were deeply engaged in conversation, in came the servant with the broken crockery, and presently the whole lot fell down behind the visitor. The crash made the latter start, who no doubt, thought that the servant by his carelessness had broken a pile of good plates. The servant did not say a word, but tried to appear frightened. Mr. R. very coolly said to him, "Never mind, the loss can soon be repaired; pick up every piece, and go and bury them all together in a corner of the garden; and, to-morrow morning, open the hole again, and you will find all the pieces joined properly together, and the plates looking like new. Whilst the servant was picking up all the broken pieces, the pretended atheist looked into Mr. R.'s face, and said, "Are you in earnest? Do you really think that all these pieces will of themselves come together, and the injury thus be made good again?" "I do not see why they should not," was the reply, "if what you say is right. If the whole world came into existence of itself, I do not see why these broken plates cannot come together of themselves." The visitor finding himself caught in his own argument replied, in true native style, "Sir, you are my teacher, I will be your disciple."

Laos Mission. N. of Siam.
Chiengmai.

Letter of Rev. D. McGilvary.

CASES OF INTEREST.

ALTHOUGH we have no more known conversions to report, we have yet daily evidence that God's Spirit is working among the people. Hardly a day passes when some one of the numerous persons who call to hear the Gospel does not manifest more than ordinary interest. Some of the cases before reported as manifesting unusual interest are still reading and

calling to converse with us on the truths of the Gospel. I had a long call yesterday, from the officer of government, first mentioned in the Fall of 1867, in connection with Nan Inta, who recently made a public profession of his faith by baptism. At first, Nicodemus-like, he was very particular to have his conversation when no one was present. He has seemed quite different lately, and spoke yesterday very freely before a number of others. He took a copy of a tract on prayer, in order to write off a copy for himself. Our hopes of his conversion at no distant day are stronger than ever; though his position as a secretary in the public court will make it very difficult to command his Sabbaths. Nan Inta, our new church-member, is bearing a noble testimony in that respect. His master, for whom he is now working, submits to his stopping every Sabbath, and only once indicated a little displeasure at his absence. Two days ago, I had another call from the prince in the country, whom I visited last month, at his own request, in order to converse with him on religious subjects. He has to proceed cautiously; though he thinks it will not be long before he will see his way clearer. Since I last wrote, a princess has read the same tract on prayer with considerable interest; and, about two weeks since, a man came from a distant village in the country, and begged the loan of the same tract that he might copy it for himself.

GREAT WANTS.

OUR daily want is the Bible and religious books to put into the hands of this people. Yet, God can make those who are more deeply interested copy some of these for their own use, as these two cases are doing. Meanwhile, we have a copyist employed in writing a few copies of the Gospels and some tracts, that we do not give away, but lend them to those who are anxious to read. On the whole, we have cheering evidence of the presence of the Spirit of God in the hearts of a number

of these people. We need much the prayers of the Church for this field. I have the impression that this year will be a crisis in the history of this mission. Should a few others make a public profession, it will probably decide whether any stand will be taken by those in authority against it. I send herewith a short article on the subject of prayer on our behalf.

Since the great eclipse of the sun last year, and the influence it had in leading Nan Inta to cast away his old false system, I have thought a great deal of our need of a thoroughly scientific man in the field, with astronomical and philosophical instruments to teach science in connection with Christianity. A telescope of the first class, such as those in the best colleges, would do more to convince them of the falsity of some of their religious works than any amount of teaching.

The Church is all wrong in the method she adopts in sending the Gospel to the heathen. She keeps at home her experienced men, and sends into the enemy's country, her young men that she thinks she will not miss. So she spends, annually, hundreds of thousands in philosophical instruments to teach science at home, while we have not a globe nor a chart. I doubt whether such a man could exert as much influence anywhere else as in this field.

"BRETHREN, PRAY FOR US."

THERE is no more appropriate subject with which a minister in a Christian land can come before a new charge and introduce his ministry, than that contained in the words quoted above, from 1st *Thess.* 5: 25. It seems to have been an invariable request made by the apostle Paul, of all his churches. That it was not a mere expression of humility, nor what Dr. J. Addison Alexander has designated an "interchange of spiritual compliments," but an earnest importunate request, or, if you please, a direct command, is evident, if we examine the parallel passages in the other epistles. It was the utterance of one who

felt the need of the favor which he asked. The importunity with which the request is made is the more remarkable, when we remember that it came from an inspired apostle, endowed with great natural and supernatural gifts, and possessing extraordinary authority in the churches—one who had been called to the ministry by a direct revelation—who had received his apostleship not from man, neither had he been taught it but by the Holy Ghost. To these supernatural qualifications he added the strongest mental powers in the highest state of cultivation. Yet, with all these natural and supernatural endowments, he alternately entreats and commands the prayers of his readers. To the Ephesians he says, "And for me, that utterance may be given me." To the Hebrews, "*Pray for us.*" To the Colossians, "Withal praying for us, that God would open unto us a *door of utterance.*" And to the Romans, with greater boldness and importunity still, he says, "Now, I beseech you, brethren, for the *Lord Jesus Christ's sake* and for the love of the Spirit, that ye strive together with me, in your prayers to God for me." And the pastor of a church in a Christian land has strong claims on the prayers of his people. The nature of the subjects that he is called on to lay before them, the mental and physical labor demanded of him, the responsibility of his position and his absolute dependence on the Spirit of God for success, conspire to form a plea of no ordinary kind. And rarely, if ever, does a minister address a congregation, when he does not have the prayers of some of God's people joined with his own, for a blessing on his labors.

If such importunity in an inspired apostle or in a minister at home is appropriate to secure the prayers of the people of God, how much more so is it in the missionary in heathen lands. It is often his lot to address congregations in which no heart sympathizes with his own—where Satan has for ages held undisputed sway

—has kept his palace and his goods in peace, and no power but that of the stronger, than the strong man armed, can dispossess him of his authority. In such circumstances, we turn to our brethren at home and say to them, "*Brethren, pray for us.*" But, a simple request, however reasonable in itself, falls far short of our estimate of its importance. As we look around on a scene that is well represented by Ezekiel's vision of the valley of dry bones, and see a nation given to idolatry, and only two or three individuals to teach them the way of life, we would gather new courage and boldness in our request, and say, "Now, we beseech you, brethren, for the Lord Jesus Christ's sake, and for the perishing heathen's sake, and for ours, who are engaged in these strong outposts of Satan's kingdom, that *you* strive together with us in *your* prayers for us and the success of our labors."

But the gradation that extends from the minister's situation at home, who deserves and should have, the united prayers of his charge, to the missionary whose situation much more demands them, might be continued a step further in behalf of certain individual mission fields. At the present stage of the mission work, most missions have a considerable number of missionaries and native converts who unite together in prayer, for the success of the cause in which they are engaged. But we have a great and growing field in this North Laos mission, yet in its infancy, for which we beg the earnest and united prayers of God's people. It is a new field. It is a great one. We believe it is white unto the harvest. It has but two mission families where there might be scores, and should be, at least, a dozen. Its extent, the difficulties connected with all new missions, the peculiar claims of long neglected countries, and the prospect of reaping a speedy harvest—if the Church will aid us with her prayers—are some of the motives we would mention to this end. In less than two years after the arrival of the first missionaries in this

country, they were permitted to welcome a very interesting man—who gives every evidence of a change of heart—to the privileges of the Church. There are others that have, in reality, renounced Buddhism; though they have not yet made a public profession of Christianity. A prince and princess of some rank have expressed their belief in the truth of Christianity. A man has come from a distant village and begged for a copy of a tract on prayer, that he may copy it for himself and return the original. A prince of high standing, from a neighboring city that we had visited, sent up some paper for us to have a copy of the same tract written for him. The people listen, daily, to an exhibition of the folly of idolatry, and the preaching of the Gospel with interest. Some of the head priests in the principal temples are quite regular attendants at worship, and there seems to be a very general impression among the people that our religion is the true one. We have, at least, a hundred visitors at our house daily, of every rank, and age, and sex, and from neighboring cities. We have visited every prince and princess of rank in the city, from all of whom we receive a warm welcome; and there is not a family where we are not welcomed and free to discuss the truth and the claims of the Gospel on their hearts. Shut out from all surrounding maritime countries, by almost impassable mountain barriers, their morals compare very favorably with most all other heathen nations. Woman occupies a position of respect and influence that she does in *no other* heathen land. *These* are but a few of the encouraging facts we could mention, as reasons why the Church should remember our mission with peculiar interest in her prayers. In this large city of 50,000 inhabitants, with this whole nation open before us, we have but two to break the bread of life—not enough to instruct the inquirers that we hope ere long to have. We are entirely excluded from the outside world, being from three to seven months without a

mail. In this situation, in behalf of my associates and myself, I would earnestly request our old class-mates and fellow-students, and teachers, and friends in the ministry, and the Church generally, to *pray for us*. Under these peculiar and responsible circumstances, we would ask for something more than a general reference in the *long prayer* on Sabbath. To-day (the last Thursday in February) has long been observed by the Church for a specific object with the most marked result. The monthly concert, and latterly, the first week in January, have been extensively set apart for prayer for the world's conversion. Daily prayer meetings have not been unfrequent at home. Why might there not be a daily united prayer-meeting for the conversion of the heathen—the Laos? We would suggest such a one, not public, but private and in secret. We would suggest as a suitable hour, the evening twilight, corresponding with our morning light. How stimulating as we began the labors of our day to know that, from several hundreds or thousands of hearts, prayers of faith were then ascending to the Hearer of prayer, for God's blessing on the labors of that day! *This should be the case*. The missionary work is the work of the whole Church. The work is greater than we can bear alone. We verily believe that it would be difficult to find a field, so recently occupied, of so much promise as this; and that, if it were made the subject of united prayer by the Church, it might be as a nation born in a day. The Church has never come up to the measure of her responsibility and privilege in this respect. To that extent to which she has, her missions have been blessed. Who can tell how much of the apostle Paul's success was due to this one means? Who else ever had such an "extensive organization of a systematic and concerted intercession" in his behalf? "Prayer was made *without ceasing* of the Church unto God for him," (*Acts, 12: 5.*) throughout the wide field of his apostol-

ic labors, in Italy, in Greece, in Asia Minor, and in Palestine; at Rome, at Corinth, at Philippi, Thessalonica, at Ephesus, and among the churches of the Hebrew-Christians. The circumstances under which Dr. Judson united with the Baptist Church, tended to awaken an interest in that large denomination in him, and his mission and his subsequent imprisonment at Ava, and the heroic sufferings of his devoted wife, touched a responsive chord in every pious heart in Christendom. The result was that the mission that he established has been one of the most successful in modern times. These things should stimulate us to united prayer, if we would witness similar triumphs of the Gospel. God's arm is not shortened; on the contrary, we believe that he has, as yet, displayed but a small portion of that power and grace that the Church may yet witness, when she shall bring all her tithes into the storehouse. "Prove me herewith," saith the Lord of Hosts, "if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." But, it is one of the established principles by which He dispenses His gifts of grace, that for all these things He will be inquired of by the house of Israel to do it for them. If the church would, therefore, rejoice over great results, let her open wide her mouth and He will fill it. "According to your faith be it done unto you." We are aware that the Church desires *facts*, and not *exhortations* from her missionaries. But, beyond a certain extent, the demand is as unreasonable as if a government should send two or three soldiers where she should send an army, and yet should expect to hear sensational reports of their great victories. But, even with the small number of men sent out, if she will but do her duty on this one point, I believe we would, from time to time, have *facts* to communicate which would send a thrill of joy through every Christian heart. Let her make the exper-

iment for one year, by some such systematic united prayer for our work as was suggested above. I close, therefore, with the request with which I began, and beg our brethren in Christ to *pray for us*.

Siam Mission.

Petchaburi.

Letter of Rev. S. G. McFarland.

INDIFFERENCE TO THE TRUTH.

FOR the last three months I have had very poor attendance at the chapel in town. For what reason, I do not know. During our stay in Bangkok, this place was closed. The people may have thought (as was reported) that we had given up the work, sold our property, and left the place; but they know now that there is preaching here as usual. For some reason, the people seem unusually indifferent and careless. O, how indifferent they are about the things of the future state! They are wholly taken up with the present life and its sinful pleasures, and trust to fate for the future. As long as I tell them about the *outside* country and the customs of European nations, they listen attentively; but, as soon as I allude to a future world, and their hopes and prospects for eternity, they turn a deaf ear, and soon get beyond the sound of my voice.

HATRED TO THE TRUTH.

A few days ago, I visited a respectable family of the class of common people with whom we have been long acquainted, and for whom, at one time, we had some hope. I think reference was made once—in letters from here—to the "Goldsmith," and his great interest in the truth. In conversation, I pressed the claims of our religion, and the necessity of preparing for the future. This led to an argument, in which he upheld their own religion, and the necessity of following their ancestors. When every other argument failed, he fell back upon the fact that *this*

was their custom, and they could not change that. I told him, plainly, that he must renounce their customs, and the religion of their fathers, and seek an interest in the death of Christ. If he died without believing and trusting in Jesus Christ, he would certainly be lost. "Then," said he "I must go to hell—I cannot turn."

Another case, similar to this, occurred recently. A man who lives near our chapel, in the bazar, and with whom I have had many interesting conversations, giving us the hope that the truth would reach his heart, came to visit me one day, carrying in his hand a little Scripture tract. He commenced at once to talk about what it contained, and read several sentences and remarked on them. This gave me a good opportunity to apply personally to him the truths contained in such passages as these, viz.: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God," etc. I felt encouraged at the thought that the Spirit of God had led him here as an inquirer. He is a man of middle age, sober, intelligent, and of great influence. If only converted, what a witness he would be for Christ! He came again the next day. Certainly, this man is an earnest inquirer after the truth, led by the Spirit of God; but backward to acknowledge his interest. Such thoughts as these passed through my mind, and I pressed the truth upon him still more closely, urging him at once to receive Christ as his Saviour, as he had no other hope for the future, and acknowledge Him before his countrymen. Said he, "Why, you appear determined to make me a disciple!" "Yes, our long acquaintance, and my great interest in your welfare, cannot leave you to trust in that which will most certainly deceive you in the hour of death, and reject this certain salvation which is now freely and graciously offered you through faith in Christ."

Placing his hand upon his naked breast, and looking at me, with a peculiar emphasis, he said, "I would rather you would take a sword and pierce me to the heart, than turn me away from the religion of my fathers."

Brazil Mission.

Brotas.

Our readers will learn from this letter of Rev. R. Lenington of the advance of the work in Brazil and the organization of a fifth church. With such tokens of God's blessing the church should be encouraged, and she should put forth more strenuous efforts to give the gospel to the millions of that land.

Communion at Brotas. The Opposition.

—I was so busy with the general reunion of the church at Brotas, and preparations for the journey, that I had not time to write you last month, but you have no doubt an account of the celebration of the Lord's Supper there the 2d of May. There were but two additions. But for sickness there would have been others. The meeting was every way encouraging. As we had no house sufficient to hold the people, the services were held under the orange trees in Donna Antonia's yard. More than seventy-five grown persons present. All seemed to feel that it was good to be there. Some women had walked twenty miles, and one or two carrying babes!

The opposition to us is not now of violence, though there are those who desire this, but of false reports circulated by busy tongues. At one time, that our marriages are for a limited time, one year, four years etc.; at another that we have some political end in view; at another that it is some money-making scheme; and again that we teach there is no God, or do not believe in the Holy Trinity. Many such foolish and ridiculous stories are industriously circulated. The Lord have mercy on the people!

Organisation of a Fifth Church.—Three

months ago two men from Ponso Alegre came to Brotas asking me very earnestly to come and organize them into a church. The brethren at Rio had also written to me on the same subject. It was not possible at that time, but I started the 10th inst., with Sr. Siao, an excellent singer and good helper, as my camarado. Senhor Gouveia, wife and daughter, members of the Brotas church, came with us to see their father and grand-father baptized. We reached Antonio Joaquin de Gouveia's Saturday the 15th, and were joyfully received. Bro. Pires had been there some days. He rendered efficient service. On Sabbath, May the 23rd, after a sermon by Mr. Pires, I baptized fourteen adults whom we had examined, and their twenty children, thirty-four in all. We then sat down to the Lord's table, with manifest tokens of the Divine Presence. There was scarcely a dry eye during the service, even among the Romanists present.

The gray haired veteran of seventy stood up with the wife of his youth and his children and grand-children to profess their faith in Christ as the only Saviour and receive the seal of that faith, the ordinance of baptism. It was a scene never to be forgotten. The daughter, who had come on horseback 160 miles to see her father connect himself with the church of Christ, could scarcely contain her joy—the cup was running over. It was worth a long weary ride simply to witness such a scene, but to take an active part in it was a rich feast. I left Gouveia's yesterday (the 26th) for this point, and Bro. Pires started for San Paulo.

Others interested.—We stopped in Ponso Alegre at the house of Donna Ignacia, who keeps a hotel and is interested in the gospel. She affords us every opportunity for preaching, even sending her blacks to invite the people to come.

Tuesday, June 1st.—Returned yesterday from Santana (20 miles). We have ten or twelve persons there who are interested in the Gospel. Two of them, a widow and her daughter (the best family of the place), I have no doubt are Christians. The daughter is well educated for a Brazilian lady, and has suffered special persecution. The priest burnt one Bible for her, and tried to burn another. She is a humble follower of Christ. The priest there is so openly immoral, *that even the Brazilians* are disgusted with him. The gospel there has good prospect of success, if it could be regularly preached. The interest here is remarkable; some nights more than fifty persons have assisted at our worship, quiet and attentive; many remaining to ask serious questions. No disturbance, and no open opposition; every where treated with respect. I have no hesitation in saying that this point ought to be occupied as a mission station at once. I will give my reasons more when I write again. To-morrow we go to Gouveia's to pass the Sabbath with the brethren there, and next week to return to Brotas, to the loved ones of home, and the flock there.

MISSIONS OF OTHER CHURCHES.

Fort Simpson, Mackenzie River, Northwest America.

THE Fort stands on an island, at the junction of two rivers, the River of the Mountains, and the Mackenzie. It is 2250 miles from the Red-River Settlement. When our Missionaries first reached the Red River we seemed to think that they had gone so far north that it

was scarcely possible that they should go further; but now we find them at Fort Simpson, 2000 miles beyond the Red River, while the Youcon, the station of the Rev. R. McDonald, is some 1000 miles further to the north-west.

Archdeacon Hunter was the first Missionary at this remote spot. He was succeeded by Mr. Kirkby in the summer of

1859. He found himself face to face with a strong body of Romish priests: nevertheless the Lord stood by him, and blessed him in his work. What the nature of the work has been, and what he has been enabled to accomplish, Mr. Kirkby had the opportunity of explaining in an address which he delivered in Exeter Hall at the Evening Anniversary Meeting of the Society, held on Thursday, May 4th, portions of which we now introduce to our readers:—

“I am going to place before you something about the Indians in North-west America, and something which you ought to do in that land. In the first place, let me say a word or two about these Indians in North-west America. I feel that those people are not understood as they ought to be understood by Christian people in this and other countries. I dare say you have heard something of the Red Indians, for they have been put before you by the novelists in their peculiar style; but there is a phase in their character which these men have not touched upon, and which I should like to place before you. If you look at the vast tracts of land in North-west America, you will see that the Indians are as deserving of, and require, as much attention as the African, the Chinese, or the Hindus, whose case has been so well pleaded here. There are whole tribes of Indians in that land upon whom no Sabbath smiles to commemorate the Saviour's resurrection and the blessings thus assured to us. There are tribes in whose ears no Sabbath bells ever sounded: they have no prayer-books, they make no prayers, nor have they any knowledge of God, because the Missionary has not yet reached them. I say these are some of the evils on which I want you to look. That is the state of many of the Indians of North-west America, and I wish to stand a little while before you as their representative and as their advocate, and I want to enlist your sympathy in their behalf. Not a single word has been spoken

here to-day for the Red Men of the north. I know well that the Red Men of the north can never become to this country what the Chinese have become, and may yet become; nor can Rupert's Land ever become what India is to England. But because the Red Indians are poor men are we to neglect them, and close our sympathy? Is it not rather Christ-like to help the weak and try to lift up the feeble? Is it not rather Christ-like to stretch out a hand to try to help those poor men in that country, who are without hope, and without the knowledge of Christ? I say that these people are a very interesting people; and although they may not long have a name amongst the nations of the earth, is not that rather a reason than otherwise why we should be up and doing, in order that every one of them may have a name in the record which shall never perish? There are some very interesting particulars which I should like to place before you with reference to the Red Men of the north. Cooper has told you about their camps, and their council-chambers, and some of their mental characteristics, but some of the most interesting points in these men have never been laid before you. I am glad to say that the Indians would stand high amongst some of the nations of the earth, as far as their mental characteristics go. I believe there are many classes of people here in England who have not such a scope of thought as these Indians of the north. They can reason upon things coming within their range of knowledge, and express themselves in a manner which the working-classes in this country could not do. How deeply touching was it when the American Minister went to a tribe to make a treaty with them for land. He said, “I want to make a treaty with you for land.” When the chief said to him, “Sit down upon that log,” the American minister sat down upon the log: when the chief said, “Move on a little further,” and he moved on further, the chief said, “Move on

further," and he moved again. The chief then said, "Move on yet a little further," but the minister said, "I cannot move further." The chief said, "Why not?" and the minister replied, "Because I have got to the end." The chief replied, "That is it. In years gone by our forefathers lived out there with the rising sun, and the white man came and said, 'Give us room to spread our tents.' We gave them room to spread their tents, and they then said, 'Give us land,' and we gave them land. They said, 'Move up a little further,' and we moved up a little further. Again they said, 'Move up a little further,' and again we moved. But once more they said, 'Move up a little further,' and we did so; and now you come to us and say, 'Move further still!' But where can we move to; we have got to the end: the great sea is at the west; where can we move to, where can we go?" Does not that show great scope of thought? How deeply interesting was it when a heathen came to me and said, "We Indians are like iron, and you white men are like stone." I thought this was pride. "What do you mean?" said I. "Why," said he, "if you throw a piece of iron out into the prairie, and let it remain there, it will gradually waste away, until it is soon all gone; but if you throw a stone there it does not waste away. But," he said, "if the iron, before it is all gone, is taken up and rubbed against the stone, it soon becomes bright and useful. We are like the iron: our people are wasting away, but you do not waste away; and if we can only manage to rub ourselves against you, then," he said, "we will become bright?" Does not this show scope of thought? And then I dare say you have heard of that bright reply which one of the converts in Rupert's Land gave to a traveller. This man was a warm-hearted Christian, fond of singing hymns; and the English traveller said, "Why do you like to sing those hymns? What has Jesus done for you?" The man looked at him in great

astonishment, but said nothing. He made a ring of some moss which he gathered, and got a worm, which he put in the centre: then, with his flint and steel he struck a light and set fire to the moss. As the moss began to burn the worm began to writhe with pain. The Indian then took up the worm, and put it upon a stone, and said, "That is what Christ did for me. I was that worm, and felt in my spirit as much pain as the worm did in its body, but in the midst of my agony Jesus came to me, and placed me upon the rock, and can you wonder that I love Him as I do?" Now I say that men who can reason like that ought to take no secondary place amongst the nations of the earth; and although they be a poor people, although they be a failing and wasting people, shall we neglect them? Shall we not stretch our hand to help them? Shall we not seek to save them? My dear friends, these Red Men, I may say, have suffered grievous wrongs at the hands of the Anglo-Saxon race. I do not charge any one with those wrongs, but I charge the race with them; and therefore to those who have endured the wrongs we ought to take the remedy, and that remedy is Christ.

"Let me go on to tell you a little about our work in Rupert's Land. Sixteen years ago I sat in yonder gallery previous to my departure for Rupert's Land. I little thought at that time that, sixteen years after, God in His mercy would bring me back to tell you what He has been doing there; but so it is. I went to Red River. In our church at Red River—we never knew what it was to have an empty one—the people were always there in their places whenever there was service. Here in England the proverb is often too true, "Many to market and few to church," but there it is very different: it is few to market, and many to church. They might not see many enter there on the week-days, but they are sure to see it full on the Sabbath-day. You see them flocking to the house of prayer to offer

their thanksgiving to God. But I cannot stop at Red River, for I want to take you with me up to Fort Simpson on the banks of the River Mackenzie. This Fort Simpson is not the Fort Simpson you have just been told about. The one I speak of is in the east, and the other is in the west. I should like you, when you go home, to take your maps and search out these places, and put a mark against them. Ten years ago there was no such thing as a Mission on the Mackenzie River; but at that time Archdeacon Hunter went up to the north; and when he came back again, God in His Providence led me there to continue the work, he had begun, and I thank God that I was led to that work and have continued in it. After I had been there a little while, and the work promised well, I had some sad trials to endure. One of those trials came from England and one from France. They were very dissimilar, but both very injurious. Shall I tell you what they were? The trial from England came last, but I would rather place it first, and then draw attention to the trial which came from France. The boats go up in that country once a month, and bring supplies for the natives, for which they exchange furs and other things. And when the boats come up it is a sort of fair day, or general holiday, and the poor people gather in the height of expectation and enjoyment. In a certain year, when those boats came, there were the poor natives full of joy at receiving their annual supplies. They received them, and on the third day after that many of them were sick and dying. Scarlet fever had been brought out from England in the goods, and those goods were, as it were, the angel of death among them, going throughout that vast district, and no fewer than 1000 persons fell victims to that frightful disease. At my own station I think there was not a single person, except myself, who was not down at one time or another with the fever. At one time, in my own house, all were afflicted except

myself; and I myself had in the morning to wash up the cups, plates, saucepans and so forth of yesterday; and after getting breakfast I had to sweep up and put all things right in the house. I then had to go out to the poor Indians' tents and give them something to eat, and then I took the poor Indian children in my own arms and fed them with a spoon, because there was not a single one to help them. But do all I would I could not keep them from dying. But there is never a dark cloud without a silver lining. Thank God, that cloud, black as it appeared to be, had its silver lining also. A great many of those people there were, about whom, up to that time, I had little hope that the truth would reach their minds; but when that sad affliction came upon them—when they saw death before them—the truth came out: they had been led to Jesus, and died looking to Him who loved them, and who had given Himself for them. When with streaming eyes I turned my heart upwards and prayed that the affliction might pass away, I could not but thank God that it had been sent, and that their faith had been manifested by it. That was the trial from England. I will now speak a few words to you with reference to our trial from France. That trial came to us in the shape of some Roman-Catholic priests; and if I could only tell you some of the lies which those men used to tell the Indians you would be surprised. I should not like to pain your ears by repeating some of the statements they used to make, but I will tell you one or two of the most gentle ones. They used to say to the Indians, "Don't go where that man is," meaning me: "he is only a man like the fur-trader, and has no more power than you have. If you shake hands with him you will be sure to be sick, and will very likely die." And they said also, "If he baptize you, he will baptize you with common water out of the river, and that has no strength; but if we baptize you, we will baptize you with water from

God, and that is very strong." They also said, "We will write letters to God, and put them into your coffin when you die; and when God sees that you have got the letter, He will open the doors of heaven to you; but it will surely be shut against all that minister's people; therefore don't you go where he is." But the people said, "We like to go there because he always speaks to us from the word of God." Those priests then said, "Then you are a stupid people, because, if you do not know anything about God, and do anything wrong, God will not be angry; but if you hear that book and do something wrong, as you are sure to do, for you are a silly people, God will surely be very angry, and therefore you had better not hear that book at all."

My next movement was to the Great Bear Lake, which is between 400 and 500 miles from Fort Simpson. The natives received me kindly, and permitted me to build a school, to which several of the poor children came. I brought some of those boys with me to the Red River, and sent them to the Bishop's school; and since I have been in England I have received the best accounts of them, and I trust they will go back again as schoolmasters, catechists, or as pastors to their distant countrymen in the north. Then next I thought that I would like to go further still, and I went on until I came within the Arctic circle, and the day I came there I had great cause to thank God, for that day was the first day that ever any Missionary had gone within that circle of the great continent of America. For many reasons it was very interesting, but the most interesting thing of all was to see the sun going round and round for two months without setting. You can easily understand what my first text was: it was, "There shall be no night." I went on further, and met with a band of Esquimaux. The idea which one has of the Esquimaux is that of a short, thick-set, blubbery sort of fellow. That is not the character of the men I met with there: they were all fine-

looking fellows, and the Indians I took with me did not know what to make of them.

These people were a little troublesome when I first saw them: they wanted to steal everything I had; but when they found why I had come they treated me very differently. There was one kind old creature came to me with a large piece of blubber, and much wanted me to eat it, but I declined her hospitality, as you may suppose, and talked to her about something else. I stayed there three days, and, leaving my canoe, walked over the Rocky Mountains. I came to a river west of the mountains, and, just at its confluence with the Youcon, I met with no fewer than 500 natives, every one of whom is under Christian instruction.

Those people were a most interesting set of people. There were many things repulsive about them, but I will not trouble you with them; and there were many interesting things, one or two of which I should like to mention. They had a bold and brave spirit. They used to argue with much reason and wisdom, and say they could understand why it is that a child will fall into a fire and burn itself, or into water and drown itself. They say, "How is it that a child, coming fresh from the great Spirit, has not more knowledge than we have?" Does not that show that there is much thought amongst those people, and that if their minds could only be developed they would be capable of great things? They had a remarkable tradition about the deluge. They say there was a great man who was the east wind, and he had three brothers, the north wind, the south wind, and the west wind. He went to war with the king of the serpents, and the king of the serpents conquered him. He ran away, and the king of the serpents followed him, but being unable to catch him, he sent an immense quantity of water out of his mouth, which soon became a river, and began to cover the earth. East wind then cut up some wood and made himself

a raft, upon which he took some of his animals, and away they went. At last he thought he would die of hunger, so he sent the beaver out to see if he could find any land, but the beaver could not find any, and came back again. He then sent out the musk-rat, and he dived down, and brought some up in his claws. He then blew upon the earth which had been brought up, and it covered the rat, and it soon grew to be an island, and the island became a continent, and so they were all saved. I read to them those great Missionary texts from the sixteenth chapter of the Gospel of St. John, and I told them the old story which never fails to touch the hearts of men and win them to the truth. What I said to them was not told in vain. They came to me and said they would be glad to hear the tidings I had brought to them over again; and then I spoke to them a long time, and afterwards said to them, "Do you wish to put yourselves under my instruction?" and they said "Yes: if you will only teach us we shall be thankful to be taught." They came at six for service, and I told them to select some young men and I would instruct them, and then, when I had gone, they would be able to teach. The next morning at six o'clock they were all there, and the young men remained with me. After breakfast I had the young men in my room. I had not been there long before I heard a noise outside the door, and I found about half the other people trying to hear what I was teaching the young men—the message of redeeming love; and I assure you that so great was their anxiety to hear what I was saying, that I had to nail the door up before I could get a quiet day with these young men. When I told them that I must go and leave them, if you had only seen the sorrow depicted upon those poor people's countenances, you would never have your faith shaken in the value of Missionary work. "Why do you want to go?" one noble old chief said: "before you came we were like brutes that did

not know which way to go; but you have found us a path to walk in, and if you go we may lose it again." I said, "I cannot stay, I must go." He then said, "Will you come to us again next year?" I said, "If I do, I must first have three promises from you." Thirteen of those poor creatures had told me that they had thrown some two and some three of their little infant girls into the snow, in order that they might perish rather than undergo the sorrows which they had experienced in life. "Now," I said, "you mothers must promise me that there will be no more of that." They said, "Oh, yes; when we did that we did not know you: we had not heard the book. We will never do it again." And, thank God, they never have done it again. And there has not been a single instance of infanticide at the Youcon from that time to this. I then said, "Now I want another promise from you, and that is about the medicine men. You must promise me that there shall be no conjuring." They answered, "Yes." It seems most strange that they should say so, but they kept their word; and this is the most marvellous, because no men had more influence over their countrymen than the medicine-men. The Indians never suffered, and a man never died, but it was supposed that it was caused by sorcery: they never supposed that a man died a natural death. Therefore immediately a man fell ill his relatives went to the medicine man with a large present, and the medicine man went to the sick Indian, dressed in his fantastic style, taking with him his rattle and drum, and began hooting and making a most horrible noise. Then if the person got better, this medicine man took the credit of curing him; but if the man died, he said, "I am so sorry your friend is dead, but the fact is that somebody has been paying another medicine man to kill him, and they have been paying him more than you paid me to save him." And therefore you can understand and admire the grace of God when I tell you that

these men said, "If you will come and see us next year, we will have no more conjuring." I then said, "I still want one more promise from you, and that from all of you: it is, that so far as you know what heathen ways are, you will promise to forsake them; and that, as far as you know what God's ways are, you will promise to keep them;" and they said "Yes." I then promised to return to them, and went away. The next year, as soon as the spring came, I went to the Youcon again, within two days of the time I was there before, and it was wonderful to hear the way in which they had tried to carry out their promises. One party said, "We have to hold our heads down, we are not men, we have not kept our promise. We have not kept holy God's day." They said, "We have been starving, and when the Sunday came some deer came down, and we said 'Shall we shoot the deer and so break our promise?' Well, they talked the matter over, and decided to fire one shot only. They did so, and one deer fell. The next day a whole herd of deer came down, and from that they thought that God was not very angry, but they were anxious to know what I should say to them. You may be sure I was not angry: I was only too thankful that they had given that proof of their desire to keep holy God's commandments. I left them with a promise to see them again on the third year, and when I reached them on that occasion it was eleven at night. The Indians, hearing the splash of my paddle, came on the bank to meet me. I said, "Have the boats come up yet?" and they replied, "Oh, yes, they came to-day;" and I said, "Did any priest come?" for I was always afraid of those men coming among the Indians. They replied, "Yes, a minister like you has come to-day." I had been so long alone that I could scarcely believe my ears, for I was 1500 miles away from my nearest Missionary friend. Being so far away and isolated has a very deadening effect, and one has to be very watchful to maintain the standard of piety amongst the heathen in a heathen land. I compare it to logs burning; if you keep them together, they will burn well and give out heat, but separate them and they become black and cold; and so it is when many Christians are together. And therefore, when the Indians said that another minister had come, I could hardly believe them for joy. To my deep joy, I found that a Missionary had been sent there from the Red River, and was intended for a station 250 miles south-west of me. When he heard what had been doing at the Youcon, he said he would go there, and there he is a Missionary now, and a better Missionary than Mr. McDonald we have not. In a letter I had from him, he said, "You will be delighted to hear that I have been permitted to receive 270 adults for baptism, and after having had them three years under me in training I am satisfied that they are fit for the holy ordinance. And I have 150 more candidates." Is not that indeed a blessing? He himself is a native of Rupert's Land, and I am thankful to say, that of the staff there one-third are from the country, and that number will be greater by-and-by.

Ch. Miss. Gleaner.

MISSION ROOMS, AUGUST 24, 1869.

LATEST NEWS FROM OUR MISSIONS.

CHINESE IN CALIFORNIA.—Rev. A. W. Loomis, in his letter of August 6th, speaks of the growing interest of the churches in the Chinese. The attendance of the Chinese upon the services conducted by him in San Francisco, was increasing.

BOGOTA.—Rev. T. F. Wallace, writes June 17th, of “a larger number of conferences than usual with persons seeking information upon religious matters. The President and Vice-President of the National University, visited our school a few weeks ago, and published a very flattering report of it in the only literary journal in the city.”

BRAZIL.—As announced in another page, a fifth church has been organized in Brazil. Fourteen persons were examined by the missionaries, Messrs. Pires and Lenington, and were admitted to sealing ordinances. Mr. Pires writes that others in Ponso Alegre, show interest in the Gospel. In Sorocaba, which he also visited, he found several interested in the truth. There is a call here for a missionary. Mrs. Lenington writes from Brotas that Mr. Lenington had started on another tour and still further into the interior. In these excursions the Gospel is preached to many a family and in many hamlets. Senhor Conceicao had also been busy in preaching the truth at different points.

JAPAN.—The letters of the missionaries are all full of hope and encouragement about the work in this mission. Rev. E. Cornes speaks of the increased demand for the Word of God in both Chinese and English, and the great need of a Japanese translation of the Scriptures.

Dr. Hepburn after a sojourn of a few months in this country for the benefit of his eyes, left New York for Japan, August 3d. The rest here enjoyed was of service to him.

CHINA.—Mrs. Nevius speaks with much pleasure of the energy and earnestness of the Christians in the Shantung Province. Mr. Nevius was absent on a missionary tour. Rev. C. R. Mills, who was at Shanghai on his way to this country, wrote June 5th, of the great progress in the mission at that place. The chapel at the South Gate is much too straight for the church and schools. “The advance in the press is something wonderful.”

INDIA.—The Rev. J. J. Walsh in his letter of July 10th speaks of the collection made at Allahabad towards diminishing the debt of the Board. The amount is 861 rs., or nearly \$600 in currency. Three were received into the Church at this place on July 2th; one was the daughter of Mr. and Mrs. Walsh. The Rev. F. Heyl, writing from Mynpurie, June 21st, says: “Three were admitted to the church, at the last communion, the children of our native Christians. As yet, none from the city have offered themselves, although, I think, there are some who secretly believe, but are afraid to come out.” The Rev. J. S. Woodside speaks of the extreme heat throughout India during the hot season,—greater in some parts than ever known. Hundreds, perhaps thousands, have died from sunstroke and heat apoplexy. Birds have fallen dead under the trees in which they had taken refuge. The leaves have fallen from the trees, and the whole country lies burned into a heap of red fire-reflecting earth, without a blade of grass or a leaf of any kind of vegetation, except in the old, heat-repelling, evergreen mango trees. He writes that Miss Beatty's health was improving, and that she was able to ride out daily. The health of Rev. A. Rudolph was giving way. He hoped however to be

pared to do much work for the Master in India. Rev. C. B. Newton writes, June 1st, from Lahore of the increasing attendance upon preaching in the chapel in the city. Another would soon be opened in a different part of the city for religious services.

CORISCO.—The Rev. J. Menaul speaks of the opening of a new boys' school at the request of the learned Bengas. It is attended by fourteen scholars, and appears to be a success.

LIBERIA.—The Rev. T. H. Amos wrote on May 18th, a letter bearing on the general interests of the mission work in Liberia. On July 9th, he passed away from earth, "full of the hope of immortality." He had been ailing for some time. This mission has lost by death four of its valuable members in little more than a year. It is greatly weakened. It needs a strong reinforcement. Who will go?

DONATIONS

TO THE

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IN JULY, 1869.

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Pby of Albany.

Rockwell Falls ch	10 00
Corinth ch	1 60
Charleston ch	15 00

Pby of Troy.

1st ch, Stillwater	43 87
2d st ch, Troy	875 64
	446 11

SYNOD OF ALLEGHENY.

Pby of Allegheny.

Centreville sab sch	25 00
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Pby of Erie.

Georgetown ch Miss. sab sch	1 70
Meadville 1st ch sab sch, to ed. child at Dohra	25 00
Greenfield ch	5 00
Mill Creek sab sch	18 00
	69 70

SYNOD OF BALTIMORE.

Pby of Baltimore.

Cent'l ch sab sch, Baltimore	25 00
1st ch sab sch, Baltimore, for Backus Inst., China, 100; to ed. child, 25; for exchange, 50; for debt, 75	250 00

Pby of Carlisle.

Barton sab sch	10 00
Big Spring sab sch, to ed. boy at Tungchow	55 20
Monaghan ch, Dillsbury, sab sch, to con Mr. Matthew Porter L. M.	30 00
2d ch, Carlisle	11 00

Pby of Potomac.

Falls ch	5 00
	386 20

SYNOD OF BUFFALO.

Pby of Genesee River.

1st ch, Sparta	12 00
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Pby of Ogdensburg.

Rossie sab sch	10 00
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Pby of Rochester City.

Port Byron sab sch, to sup. boy at Shanghai	25 00
	47 00

SYNOD OF CHICAGO.

Pby of Bureau.

1st ch, Aledo, sab sch	7 00
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Pby of Chicago.

Wyoming sab sch	86
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Pby of Rock River.

Cedarville ch	20 00
German sab sch, Galena	6 00

Pby of Schuyler.

Carthage sab sch, for Lodiana	11 60
	45 46

SYNOD OF CINCINNATI.

Pby of Chillicothe.

1st ch, Chillicothe	80 00
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Pby of Cincinnati.

7th ch, Cincinnati	22 26
Somerset ch	10 34

Pby of Oxford.

Venice ch	42 59
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Pby of Sidney.

Union City sab sch	4 00
	109 19

SYNOD OF ILLINOIS.

Pby of Kaskaskia.

M. F. W.	3 00
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Pby of Peoria.

Delavan sa sch	5 10
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Pby of Saline.

Odin ch 10 00

Pby of Sangamon.

West Okaw ch. 16 00

34 10

SYNOD OF INDIANA.

Pby of Madison.

1st ch sab sch, Madison. 80 00

Pby of Whitewater.

Rushville sab sch. 10 00

40 00

SYNOD OF IOWA.

Pby of Cedar.

Summit sab sch. 16 00

Mt. Vernon ch. 10 00

Pby of Dubuque.

1st ch sab sch, Bellevue. 5 00

31 00

SYNOD OF KENTUCKY.

Pby of Ebenezer.

Ashland ch. 40 00

Newport Infant Class. 5 00

65 00

SYNOD OF MISSOURI.

Pby of Lafayette.

Monticello sab sch. 8 00

Pby of Upper Missouri.

Savannah sab sch. 11 25

19 25

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.

Westfield ch mo con. 46 17

Elizabethtown sab sch. 9 17

2d ch, Rahway, sab sch. 26 83

1st ch, Metuchin, mo con. 8 80

Pby of Monmouth.

1st ch, Red Bank. 55 00

Pby of Newton.

Newton ch. 47 85

Pby of New Brunswick.

Lawrenceville Female Seminary. 6 06

Pby of Passaic.

Wickliffe ch, Newark, mo con. 10 11

3d ch, Newark. 19 82

1st ch, Morristown, sab sch Miss. Soc'ty 80 00

Pby of Susquehanna.

Towanda ch. 73 80

" Special. 50 00

Warren ch. 5 25

887 86

2. SYNOD OF NEW YORK.

Pby of Connecticut.

Rye ch mo con. 18 09

1st ch, Hartford. 22 00

1st ch sab sch, Thompsonville. 75 00

1st ch, Rye, a friend. 1 00

Pby of Hudson.

Florida ch. 7.50; Rev. H. A. Harlow, 4.50 12 00

Monticello ch. 13 64

Pby of Long Island.

Bridge Hampton ch. 35 00

Pby of Nassau.

South 8d st ch, Williamsburgh, mo con. 32 29

1st ch, Brooklyn, mo con. 20 25

Genevan ch, Brooklyn, mo con. 21 00

German ch, Williamsburg. 9 00

Central ch sab sch, Brooklyn. 10 00

Pby of New York.

West 23d st ch. 13 68

1st ch sab sch. 20 26

Mission sch, for Shanghai sch. 36 09

Brick ch Chapel. 8 75

1st ch, N. Y., mo con. 36 45

Palisades ch. 84 76

Chelsea ch. 16 10

Throggs Neck ch. 10 00

1st ch, Jersey City. 41 74

Pby of New York 2d.

Peekskill ch mo con. 35 80

South Greenburg ch. 276 30

Scotch ch, Mrs. John Ferguson. 30 00

Washington Heights ch. 80 00

Westminster ch sab sch, Yonkers, for sup. of

Catechist, Ningpo. 75 00

974 06

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.

Crawfordsville ch, Mrs. Coulter's Class for

Ningpo. 7 00

Pby of Logansport.

Rossville ch. 12 00

19 00

SYNOD OF OHIO.

Pby of Marion.

Bucyrus ch, J. H. S.'s family, of which 5 for

Rev. J. M. Roberts. 10 00

Wyandot ch mo con. 7 00

Whetstone Union sab sch. 1 90

Pby of Richland.

Vermillion Inst., Myers' Mission's Lyceum. 31 00

49 90

SYNOD OF PACIFIC.

Pby of California.

Watsonville sab sch. 8 00

SYNOD OF PHILADELPHIA.

Pby of Donegal.

Little Britain ch. 25 50

Middle Octorara ch Female Benevolent So-

ciety for Zenanas. 13 50

New Harmony sab sch. 3 50

Pby of Huntingdon.

Birmingham sab sch. 8 00

Tyrone ch, an Elder. 5 00

Lower Tuscarora ch. 12 00

Shade Gap sab sch. 2 00

Clearfield sab sch, Thank-Offering for new

sab sch room. 27 65

1st ch, Altoona. 31 00

Pby of Northumberland.

Mooresburg Female Miss. Society.....	7 00
Chillisquaque Female Miss. Society, to con	
Miss Ellen Murray L. M.....	30 00
Sugar Loaf ch.....	5 86
Rohrsburg ch.....	8 00
Orangeville ch.....	15 14
Buffalo ch.....	85 50
Milton ch.....	106 85

Pby of Philadelphia Central.

Cohocksink ch sab sch.....	81 25
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Pby of Philadelphia 2d.

Roxborough ch.....	25 00
Abington ch mo con, 23; sab sch Miss. So-	
ciety, 15.60.....	88 60
Doylestown ch.....	29 85
	563 20

SYNOD OF PITTSBURG.

Pby of Blairsville.

Blairsville and Murrys ville ch.....	83 15
New Salem ch.....	62 16

Pby of Ohio.

Forrest Grove sab sch.....	10 30
Cannonsburg ch.....	30 45
Cannonsburg sab sch.....	30 60

Pby of Redstone.

McClellandtown sab sch.....	5 00
Mt. Pleasant ch G. C. G.....	2 00

Pby of Salisbury.

Apollo sab sch, Mrs. Jacks and Miss E. B.	
Smith's Classes.....	4 00
Glade Run sab sch.....	20 00
Arthur Findlay's Savings.....	1 00
1st ch, Kittanning.....	1000 00

SYNOD OF ST. PAUL.

Pby of Chippewa.

Caledonia ch sab sch.....	5 00
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Pby of St. Paul.

Westminster ch, Minneapolis, mo con, 5.60;	
sab sch, for distribution of Mr. Simonton's	
Sermons in Brazil, 23.97.....	29 27
	34 27

SYNOD OF SANDUSKY.

Pby of Findlay.

Kalida ch.....	2 70
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SYNOD OF WHEELING.

Pby of New Lisbon.

Poland ch Ladies' Miss. Society.....	88 00
Clarkson ch.....	9 11
Madison ch sab sch.....	6 00

Pby of Steubenville.

Wellsville sab sch.....	12 00
Harlem Springs ch.....	20 15
Ridge ch.....	24 00

Pby of Washington.

Claysville sab sch.....	4 90
Oak Hill sab sch.....	70
1st ch, Wheeling.....	48 04
Lower Ten Mile ch.....	18 50

Pby of West Virginia.

Kanawha ch.....	15 00
	190 70

SYNOD OF WISCONSIN.

Pby of Dane.

Madison ch.....	23 10
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Pby of Milwaukee.

Ottawa ch.....	5 00
Delfield ch.....	8 00
Holland ch.....	8 00

Pby of Winnebago.

German sab sch, Kilbourne City.....	1 50
Kilbourne City Cent Society.....	2 25
	43 85

Total Receipts from churches \$4,757 91

SYNOD OF REF. PRESB. CHURCH.

1st Ref. Presb. Ch, N. Y., for sup. of J. N.	
McLeod.....	130 00
Orphans.....	100 00
Premium.....	87 81
1st Ref. Presb. Ch., Philadelphia Miss. So-	
ciety, salaries for four missionaries.....	1,900 00
Native Ass'ts Wylie and Stewart.....	325 00
Orphans' Institute.....	275 00
Premium on Gold.....	287 43
	\$2,294 74

LEGACIES.

Estate of Mrs. Jane McClure, late of Alle-	
ghany Co., Pa.....	166 66
Estate of Miss Margaret Coulter, late of	
Greenburg, Pa.....	100 00
	\$266 66

MISCELLANEOUS.

Proceeds of Father's Tobacco Box, by J. L.	
M., for Tungchow sab sch.....	7 50
Mrs. S. B. M., Tungchow sab sch.....	4 50
Miscellaneous.....	300 00
Ref. Ch sab sch, Hackensack, N. J., for	
India.....	25 00
Danville, Pa.....	3 00
N. C. Thompson, Rockford, Ill.....	100 00
Two Friends.....	100 00
Mrs. Wm. M. Davis, Phillipsburg, N. J., to	
con self L. M.....	30 00
Two Ladies of Bozrah, Conn., for Chinese	
Mission in Cal.....	500 00
Manassas, Va., Juv. Miss. Society.....	3 85
Ohio Female Col.....	2 00
Mrs. Austin Rogers, Cape Vincent.....	5 00
Gen. G. Loomis.....	3 00
Hattie Conway.....	5 00
Lizzie Corbett, Strattonville, Pa.....	2 00
A Friend, to con Miss Sarah Byington L. M.	
Manchester ch, Ohio.....	16 90
Little Mary's Second Offering.....	2 00
Puget's Sound, Stellacoom ch.....	2 50
J. R. Brown, Conshohocken, Pa., for the	
Debt.....	2 50
J. C. H., Illinois.....	20 00
Mrs. Eliza E. Townsend, Painted Post, N. Y.	
A Friend in Illinois.....	100 00
A Friend.....	3 00
Mrs. C. T. Taylor, to con self L. M.....	30 00
Alex. Brown, Sr., North Mills, Pa.....	1 00

1,313 85

Total Receipts in July, 1869..... \$3,638 16

Total Receipts from May 1st..... \$29,811 12

WM. RANKIN, JR., Treasurer.

VOLUME XXVIII.

NUMBER 5.

THE
FOREIGN
MISSIONARY.

October, 1869.

NEW YORK.
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THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

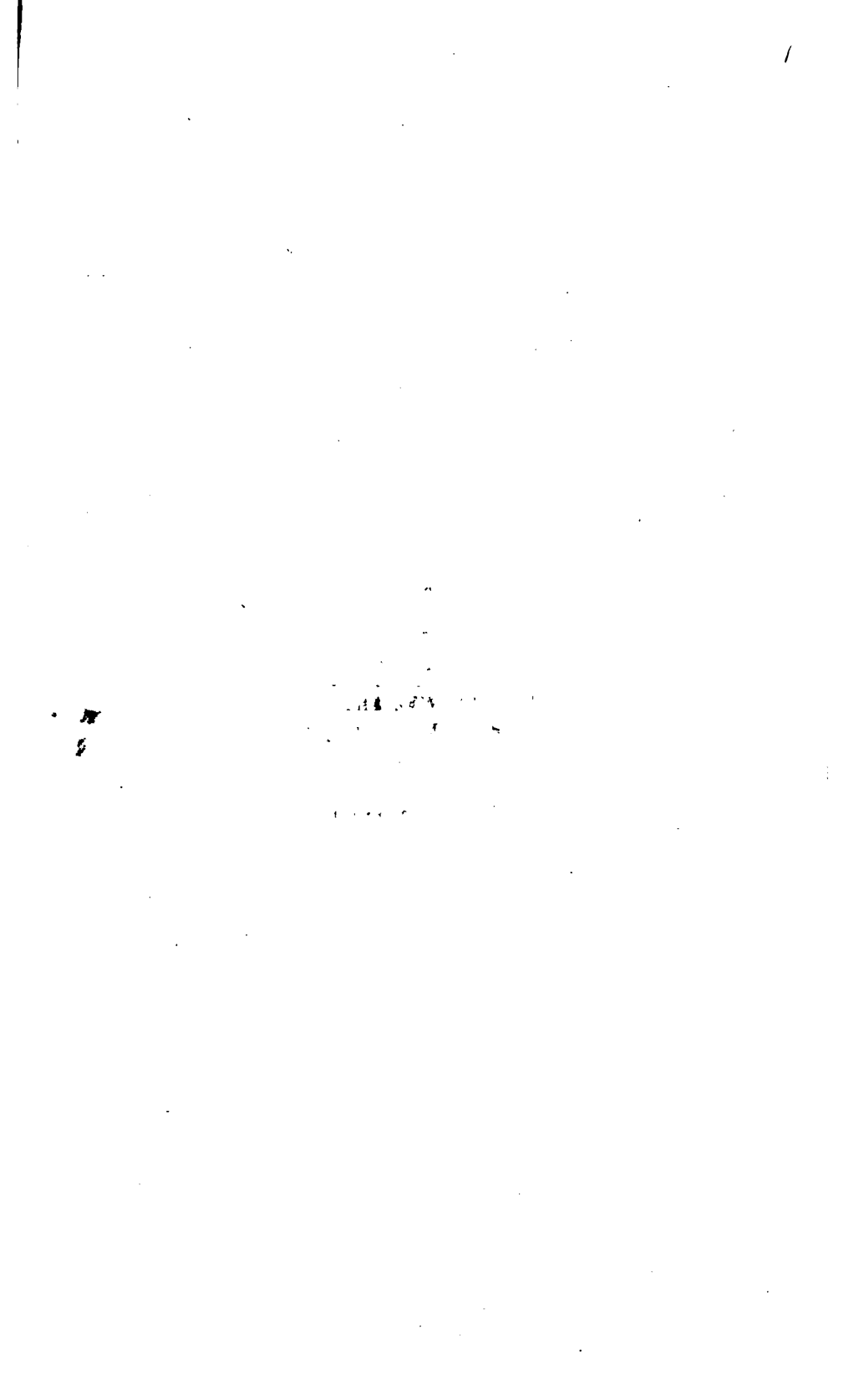
Canton—China,	97
Facts and Figures connected with the Board of Foreign Missions.	98
Are the Churches giving too much for Foreign Missions?	102
Communications from the Missions :	
Creek Mission—Indian Territory.—Tallahassee.	104
Furrukhabad Mission—Mynpurie.	108
Siam Mission—Petchaburi,	98
Ningpo Mission—China. ,	109

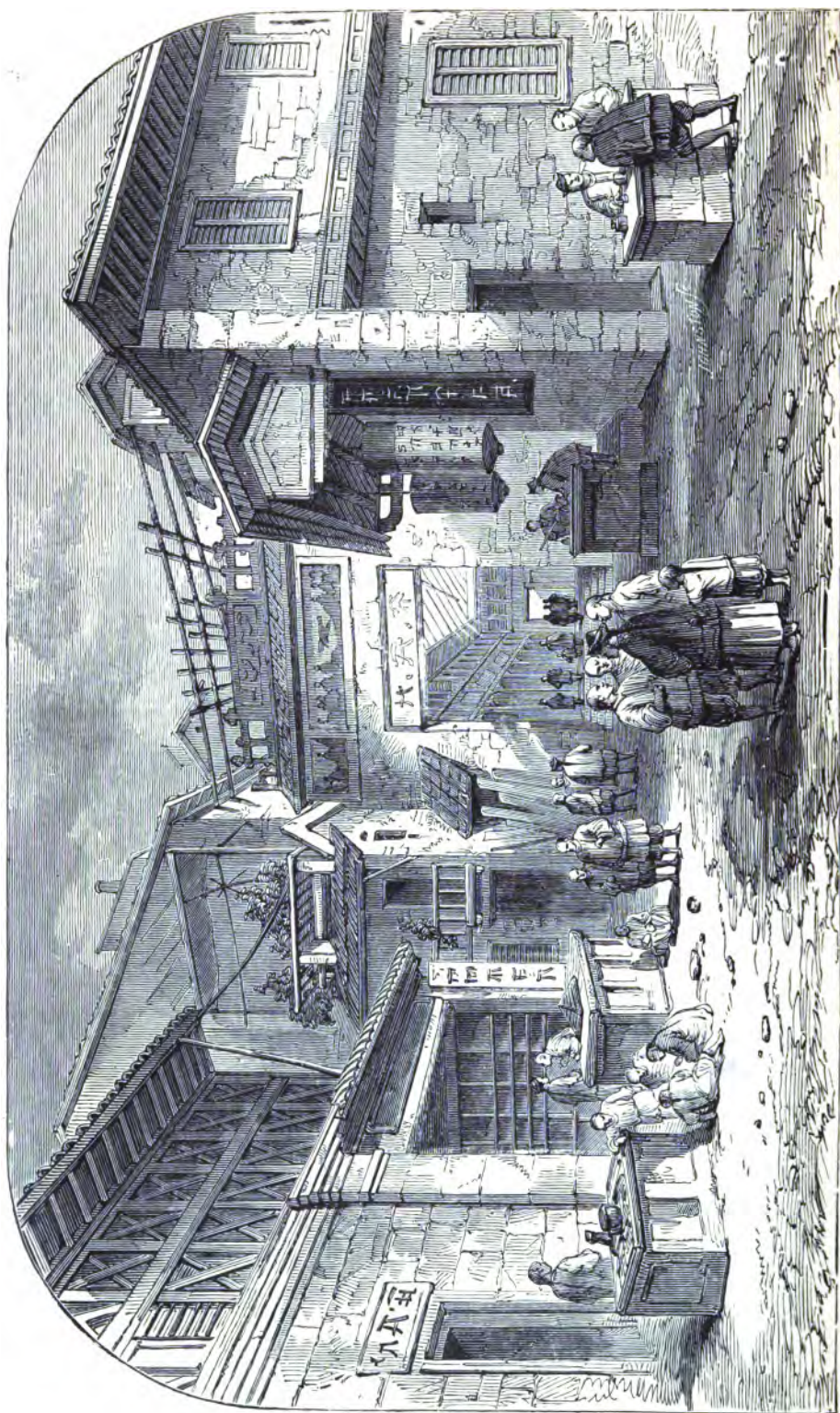
MISSIONS OF OTHER CHURCHES.

Madagascar.	110
Signs of Progress.	112
The Jews in Jerusalem.	113
Woman's Board of Missions.	114
An Apostolic Missionary Meeting.	115

MISSION HOUSE, NEW YORK.

Latest News from our Missions.	116
Donations.	118





OLD CHINA STREET, CANTON.

THE

FOREIGN MISSIONARY.

OCTOBER, 1869.

MISSIONS OF THE PRESBYTERIAN CHURCH.

CANTON—CHINA.

THE illustration on the opposite page gives a characteristic representation of a street in Canton, and of those who congregate in it for the purposes of trade, etc. In that city, we as a Church have an interest, but it is not in its streets and buildings, nor in the manners and customs of its inhabitants, but in the missionary operations carried on within its walls.

Canton is one of the oldest cities in the southern part of China, and is the capital of the province of Kwangtung. Like the Empire itself, it has undergone many changes, and has suffered at times severely from the invader. When the Tartar dynasty came into power it was captured by them in 1650, and all who came in the way of the conquerors were cruelly put to the sword. A native writer says that during the long siege and the plundering of the city, 700,000 were slain. From that time it has increased in population and wealth.

It is divided into two parts, and these are surrounded by a wall built partly of stone and partly of brick. The streets are numerous, and, like those of most Oriental cities, they are very narrow—generally about six or eight feet wide. The population of the city is great, while that of the province is upward of 20,000,000; more than half of the entire population of the United States. The dislike of the people of Canton to foreigners has been ever great, and may account for the want of success at this point, compared with the more numerous conversions of the Chinese to the truth at some other stations like Amoy, Ningpo, Hankow, etc.

The mission of our Church was commenced at Canton by Dr. Happer in 1845. It had been previously occupied by the London Missionary Society and by the American Board. The former still occupies this station; the latter for various reasons has given it up. Some other Societies have since that labored in this city. At the close of 1846, Rev. Messrs. Speer and French reached this station, and found a boarding school in existence

under the care of Dr. Happer. Other laborers followed at different times in Dr. Kerr and Rev. Messrs. Preston, Condit, Folsom and Noyes.

When the city gates were opened by treaty to foreigners in 1849, the brethren on the ground entered, obtained a chapel, and commenced preaching the gospel; opposition was encountered which soon gave way, and from that time chapel preaching has been maintained in one or more places by those on the ground. Other agencies have been employed and have received with the proclamation of the word God's own blessing. A church has for many years been organized, and to it several have been added at different times. A training class for native helpers has been a feature in this mission and has done much good.

In November 1856, there was an interruption in this mission, owing to the outbreak between the British and the Chinese. In consequence of this, the dwelling houses occupied by the mission families were destroyed; the schools were broken up, the hospital, dispensary and chapel were closed, and the missionaries had to take refuge at Macao. This mission was suspended for two years. About the time of its re-occupancy, the Rev. John B. French was called to his rest after a labor of twelve years. Others before and since have been taken from this station by death, some like Mrs. Speer after a short sojourn in the country, and others like Mrs. Happer after years of continuous labor and service.

The missionaries of the Board at Canton are Dr. Kerr, Rev. Messrs. Preston and Noyes, Mrs. Preston and Miss Noyes. Within the next month Rev. A. P. Happer, D.D., and Rev. Messrs. Marcellus and McChesney, with their wives, and Miss Happer, as an assistant missionary, will sail for Canton.

FACTS AND FIGURES CONNECTED WITH THE BOARD OF FOREIGN MISSIONS.

For thirty-two years the Board of Foreign Missions has quietly, but steadily prosecuted the work committed to it by the General Assembly. In this period, the funds placed under its control have been managed with economy and care. None have been lost or turned from the great object for which they were given. In its Executive Committee have been some of the noblest men in the church, and whose counsels, aid, and experience have done much to give efficiency to its operations. Its missions have gradually expanded, until they are found at various points in our own land, in South America, Asia and Africa. Their growth and demands were never so great and important as at the present time. The laborers, as a class, have been good, faithful and able, and no Society, for the same length of time, and with the same number of workers, has been better represented in

the field. The Church at home has been enlarging her gifts to this cause, and no Board during the same period has made greater advances in its Missionary force and receipts. In many things the Board and the Church come far short of duty, yet, as far as these things go, they can be said as an encouragement to greater efforts, and an evidence of God's presence with, and smiles upon their work.

Questions have been asked and information sought on different points connected with the Board's past and present operations. To some of these we wish to respond, so as to meet in a definite form these interrogatories, and where we can we will allow the figures to speak.

I. As to the relative increase in the receipts. The fiscal year begins May 1, and closes on the 30th of April, of the succeeding year. The receipts as acknowledged in the Annual Report, from all sources, are as follows :

1838.....	\$ 45,498 62	1854.....	\$ 173,834 05
1839.....	58,779 18	1855.....	182,806 65
1840.....	54,644 65	1856.....	198,564 54
1841.....	67,081 58	1857.....	207,464 47
1842.....	57,908 29	1858.....	223,977 79
1843.....	55,163 66	1859.....	228,844 37
1844.....	63,718 44	1860.....	229,798 46
1845.....	82,872 69	1861.....	207,563 86
1846.....	90,561 15	1862.....	177,863 77
1847.....	93,879 30	1863.....	188,458 93
1848.....	108,586 88	1864.....	222,060 15
1849.....	110,534 40	1865.....	270,914 52
1850.....	126,075 40	1866.....	207,177 43
1851.....	139,084 33	1867.....	244,687 80
1852.....	144,922 90	1868.....	285,689 16
1853.....	153,268 83	1869.....	338,360 82

If we divide these sums into four parts, of eight years each, we have the following amounts :

The first eight years.....	\$ 485,667 11
" second " "	966,712 73
" third " "	1,647,852 19
" fourth " "	1,985,192 58

The relative gain in the first three periods is much greater than in the fourth ; but this embraces the Secession of the Southern Church, followed by the larger portion of the churches in Kentucky, and about half the churches in Missouri, in the aggregate considerably more than one-fourth of the entire Church.

The number of missionaries and assistant missionaries for each year, is as follows :

Year.	Ministers.		Lay Teachers and others.			Year.	Ministers.		Lay Teachers and others.		
	American.	Native.	American.		Native.		American.	Native.	American.		Native.
			Male.	Fem.					Male.	Fem.	
1838	15		6	16	—	1854	56	2	25	79	32
1839	16		5	19	4	1855	57	2	31	84	43
1840	21		5	20	6	1856	64	2	27	97	49
1841	23		5	26	10	1857	70	2	29	102	65
1842	26		5	28	9	1858	66	3	27	93	—
1843	27		8	30	4	1859	69	4	27	101	52
1844	31		9	30	6	1860	82	6	24	113	74
1845	37	1	8	33	12	1861	75	6	25	105	80
1846	36	1	9	28	11	1862	66	2	18	65	82
1847	41	2	14	38	11	1863	65	2	16	71	97
1848	44	2	12	40	19	1864	65	2	15	70	123
1849	49	1	14	46	21	1865	63	4	16	76	152
1850	53	2	13	46	24	1866	66	9	17	74	153
1851	52	2	19	52	27	1867	70	13	15	70	182
1852	53	2	22	64	26	1868	79	12	12	73	189
1853	54	2	21	70	31	1869	83	13	11	77	203

These figures show several fluctuations, especially after the Indian mutiny, with the murder of missionaries and others in India, and during the civil war in our own country. The gain since the close of the war is 20 missionaries, 9 native ministers, and 50 native laborers; more ministers than the Church, in 1841, was supporting in the whole mission field, though she had then a membership of 134,433.

II. We turn to the past and present policy of the Board in regard to the employment of unmarried females. On this subject much misconception exists in our Church, and beyond her pale. The employment of single ladies on missionary stations is regarded by many as of very recent date, when in fact more or less have been in connection with the Board since 1841. In that year, two were employed; in 1849, six were under the care of the Board; in 1852, there were 14, and in 1856 there were 32. The names of more than 130 unmarried females are found in the different Missions of the Board, since 1841. It is true, that most of these have labored among the Indians of our own country, but no mission field has demanded more toil and self-denial of its workers than these stations among the Indian Tribes. But mission labor among the females has not depended upon this class. No truer workers and more successful are found than among many of the wives of our own missionaries and those of other Societies. Mrs. Mullens, gave a name and an impulse to the Zenana work in India, that no unmarried lady has surpassed; and among the living as well as among the dead are names in our missions that stand for earnest successful workers. To day, outside of our own country we have, under the care of the Board, two unmarried females in South America, four in China,

eight connected with India, and two with Africa. Siam has sent up a plea for help from such, and the number can and will be increased at different points according to the demand and the means furnished. It is due to this class of laborers that homes should be provided for them before they leave this country, hence such have never been sent forth until it was known where they would live and how they would be protected. Whilst endeavoring to conform to New Testament principles in the management of the missionary work, for there we do not find classes or sexes supporting their own class or sex, simply as laborers, still the executive officers are ready to encourage all right agencies for the evangelization of our world, and are willing to second every effort of Christian females to give the gospel to females in pagandom. Knowing the importance of woman's elevation abroad, we would call upon every female in our churches to do what she can to send the gospel to every nation and people, and where any female organization wishes to support a female missionary at any of our mission stations, every help will be given, when desired, to form this relation.

III. We have recently presented the cost of administering the contributions of the Board. The erroneous impressions on this subject in our own body are great, and, from questions asked, we are afraid some curtail their gifts or withhold them on the ground of what they suppose are expenditures in collecting and disbursing the funds of the Board. The theory of our Church is to throw the responsibility of presenting the claims of a dying world and taking up collections for its evangelization upon pastors; hence no paid agency is employed for this purpose. Some societies expend a considerable sum each year for such agency. We answer the inquiry how our Board in this respect compares with other Boards, by giving the total receipts and the expenditures for these purposes, of some of the leading societies for the past year, as set forth in their reports.

	Receipts.	Expenditures.
American Board.....	\$535,838	\$40,324
American and Foreign Christian Union.....	96,310	17,337
“ Baptist “ “	196,897	30,148
Protestant Episcopal “ “	63,369	10,051
Methodist “ “	606,661	29,070
Presbyterian Board.....	338,360	12,844
Reformed “	81,410	3,884

It is due to truth to say that of the expenditures of the American Board, \$15,665 were paid to agents etc., for collecting funds, and \$5,196 were received from the Permanent Fund for officers. The same is true of the Baptist Board: \$15,412 were paid to agencies, and \$2,160 were received from the Permanent Fund for officers. In the expenditures of the Foreign Christian Union, the salaries of the District Secretaries are not included, as they are considered not simply collecting agents. If the contingent expenses of the Methodist Board are to be embraced in the expen-

ditures covered by other Boards, then the total of this Board would be \$41,047, but we have not so placed them, because we know not to what they refer. The receipts of this Board are for both Home and Foreign Missions.

These facts and figures as bearing upon the work of our own Board, are encouraging to us as a church. They are creative of confidence and indicative of growth. They reveal principally the home-work and life of our body in their bearings upon Foreign Missions. The facts, that the receipts of the Board increased from \$1,452, 380 the first sixteen years, to \$3,583,045 the last sixteen; and that, in four years, the gain of missionaries, foreign and native, has been 29, with 51 native laborers, show that the advance is marked and decided—that the cause is taking deeper hold of the hearts of the people, and that the Church, as a whole, is doing more and giving more of her wealth and her sons and daughters to this work.

On the other hand, there is much in these figures to humble us as a Church, and much in them to incite us to grander and more determined efforts. Every year links us closer to the cause, while every enlargement of the work and every blessing poured upon it from on high, calls for mightier endeavors and nobler deeds. May these facts called for by others be the means of giving information about the operations of our own Board, and of leading many to take a deeper interest in its welfare, but above all, may they be blessed to the missionary cause and to the strengthening of the faith and enlarging the benevolence of our branch of the Church.

ARE THE CHURCHES GIVING TOO MUCH FOR FOREIGN MISSIONS?

MUCH is said at the present time of the large sums contributed for Foreign Missions, and in the aggregate the amount is considerable, but when we consider the vastness of the field to be reached with the gospel, the fearful and guilty condition of its teeming population, the wonderful openings of Providence, the pressing nature of the calls, the growing numbers of the friends of Jesus at home, and their increasing ability to give, the sum is far from expressing the obligations of Christians to the heathen, or their debt of gratitude to the Saviour. A million or even three millions from the Christians of a single country, for the extension of Christ's kingdom abroad may sound large, but when we consider of how many parts these are made up, what vast wealth they represent, and how much in the different households from which they come is squandered upon self or upon useless objects, the amount by no means assumes the grand proportions it does when viewed simply in the abstract.

The last Annual Report of the American Baptist Missionary Union says: "When we remember our increasing wealth and accumulating re-

sources, the fact that a sum less than \$200,000 has been raised during the fiscal year just closed, is a matter of profound humiliation. If our statistics are reliable, we have in the United States a Baptist membership of upwards of 1,000,000 of persons; and how paltry the pittance to each individual Christian when the average is made."

The Christian's obligation to redeeming love is personal. His indebtedness to the heathen is personal also. His individualism will never be lost in the aggregate. Though his gifts may be merged in the whole, they are ever seen as distinct by Him with whom we have to do. The total sum received from the churches should represent each member in them, but alas! it does not. As the Report quoted, says: "Thousands of persons, hundreds of churches, and scores of associations have done nothing to send the Gospel to an outcast world." This holds true to a greater or less extent of all religious denominations, though we are happy to say that the number of givers is steadily increasing in our own body.

In looking over some of the last reports of the prominent Missionary Societies of our country, and culling out all the sums not received from those in connection with them in the different denominations in our own land, we have the following for Foreign Missions:

American Board.....	\$446,467
Presbyterian Board.....	296,709
Methodist ".....	275,868
Baptist ".....	180,041
Reformed ".....	79,009
Episcopal ".....	61,969

These Boards represent the following membership: Congregationalists, 291,042; Presbyterians, N. S., 172,560; or a total of 463,602, supporters of the American Board. Presbyterian Board leaving out its Foreign Mission Churches, 257,637; Methodist Board, 1,060,265; Baptist Board, their report says, 1,000,000; Reformed, 58,262; Episcopal, 196,000. Now taking the average of the last two years of receipts and membership, and what do we have as the average individual gifts?

Presbyterian Board.....	\$1.08	a member.
American ".....	1.08	"
Reformed ".....	98	"
Episcopal ".....	31½	"
Methodist ".....	23½	"
Baptist ".....	18	"

We have included in these receipts the legacies; if these were deducted the average would be smaller, though the relative standing of the churches would be the same. In this view, how insignificant is the sum annually given for the evangelization of the world, and upon what a different principle are the great industrial and commercial interests of the country carried on! Let any one denomination or Missionary Society have undertaken to build the great Pacific Railroad in the same manner, and with the

same amount they have contributed and used for the conquest of this world to Christ, and we leave our readers to figure the time required to complete this important work. God works through means, and these must be forthcoming when he needs them. God blesses means for the accomplishment of his glorious purposes; let these be consecrated to his service. He is now in his Providence calling for them—material and spiritual; may the Church heed his call and respond according to his blessings upon her members, according to the urgency of the work and their obligations to redeeming mercy.

COMMUNICATIONS FROM THE MISSIONS.

Creek Mission. Indian Territory. Tallahassee.

THE boarding-school at this station is attended by eighty scholars—forty boys and forty girls. The expense of their boarding is defrayed by the Creek Council. The people are much interested in this institution, and in the progress made by the scholars. The late examination of the school was in every way a success; "but the principal ovent of the day," Mrs. Robertson, wife of Rev. W. S. Robertson, writes, "was a speech from P. Porter, Esq., superintendent of schools in the nation, and a former scholar. Had he asked us before-hand what we should like to have him say to the people, he could not have given us greater satisfaction, so clearly did he point out to his people their dangers and duties in the present crisis. His speech was delivered with such earnestness and eloquence as enchained his audience, from the oldest to the youngest, and was interpreted with equal zest by C. Hodge, U. S. interpreter, another old scholar. He was immediately followed by one of our trustees, who is also "King" of one of the largest towns, who earnestly endorsed all that had been said. This gave us still further pleasure, as he had not yet ventured to drop the "busk," on account of the attachment of many of the people for their old customs. His course since has been consistent with his words, and the busk of the "Kowetahs" is con-

sidered broken up. A great step, we think, towards the objects for which all our influence and efforts are used."

These remarks, with the speech that follows, will give our readers some idea of the benefits and elevating power of missions to this interesting tribe. The missionaries, while encouraged in their work, greatly desire the warm sympathy and active co-operation of the Church in their labors.

SPEECH OF MR. P. PORTER.

LADIES AND GENTLEMEN:—By special invitation of the honorable trustees of this institution, I propose to make a few remarks, feeling it a duty I owe to my country to contribute all that I can in the interest of education. Truth, in the interest of education, shall be my theme. The examination of this school has been looked forward to by the parents and friends of these youths with feelings of great expectation. All were anxious to know the exact time, in order not to fail to be present on an occasion so important. The parents and friends of these youths have looked forward to this day as a time when they would embrace their children—some, after long months of separation, fresh and flushed with laurels from the field of intellectual conquest. The long looked-for day has come at last; and by the permission of a kind and beneficent Providence, very many happy faces have met this day. Have we realized our expecta-

tions? Has the examination been a success? The beaming countenances of this audience reply, more eloquently than language, in the affirmative. Yes; strange, in the general current of events, the pleasant realities of this occasion far surpass expectation. I was present at the close of the Asbury M. L. School, and I am proud to say, that its success was so marked that it was highly complimented by all who were present, some of whom were strangers in our nation. I know that all of you are pleased to hear it. I have no desire to flatter this school; but I must say that you have equalled, if not excelled, that examination. The attention to, and interest in education shown by the public, the anxiety to secure places in this and other schools for their children, discloses the important fact that our nation is becoming fully aroused to its necessity. All of us know some of the advantages of education. We see them practically exhibited every day. We see that those who occupy the most important public trusts are educated. Those who direct the counsels of our nation, and transact our public business at home and abroad, are our best educated men. In fact, all who are meeting life's realities with success are in general educated. Was it of their own accord? Did they, while children, see that if they went to school, learned to read and write, learned the use of figures, in time their nation would entrust them with positions of profit and honor? and, prompted by these aspirations, did they educate themselves? Was it because their nation had established schools and desired them to go to school and become educated so as to be useful men?

These things in part were instrumental in preparing these men for usefulness; but the prime starting-point of their career in life was at home—the home of their infancy. The plans of their lives were sketched out by their parents. It was nursed and fostered in the bosom of their mothers. Their education began at home. Their parents taught them good habits of

industry, economy, and morality. Children, trained up in this way, when sent to school are taught to advantage. The development of their minds is an easy task. The foundation has been laid, and is easy to build upon. I do not wish to criticize the examples that are set before the youth of our country, but for the hope that it might do some good. In a few days these students will all be at their respective homes. They go forth from here with useful knowledge stored in their minds. Those who at their homes find the same moral influences and examples thrown around them that they are accustomed to here, will, when they return after a few months' vacation, come with bright, happy faces, refreshed in body and intellect—prepared to re-engage in their studies with a will. On the other hand, those who go to homes where opposite influences have control—where the supposed pleasures of life are the stamp-dance, ball-play, busk, and other degrading amusements invented by hell's deepest councils to keep enchained in darkness the noblest faculties of mind our race possess—will return here. But how? With minds poisoned against the reception of useful knowledge, looking upon the school-room as a prison-house, and with longing to return to the home-scenes they unfortunately love so well. It then takes weeks, sometimes long months, to eradicate these contaminations from their minds, and get them to take an interest in their studies. Some of you may think I am too harsh; but it is true, and you know it. Showing this contrast in a different stage of life—there have been, within the last twenty years, several hundred pupils, of this and other schools, taught as these youths that sit before me have. Where are they now—those that are living? Show me the ones that occupy high positions of trust and honor, that are blessings to their country, and I will show you that those very men were brought up under good moral influences—brought up to industry. They were taught that busks, ball-plays, and stamp-

dances, with all their accompanying evils, were calculated to chain them down to ignorance and obscurity. It would be painful to trace those brought up under opposite influences. Suffice it to say, that but few of them have been bettered by once having been at school. The nation has spent large sums of money in educating in the States some other young men of the first talent. They came back bright, intelligent and promising young men; but what good has it done to them or their nation? As a natural consequence of having become accustomed to a purer state of society, they despised and scorned our old customs. Our old men, with but few exceptions, arrayed themselves against them, and denounced them as enemies to their country. Their number was not sufficient to make a reform—what could they do? There was no society, suited to their intelligence, to move in; nothing that they could do, suited to their ideas of life. Everything was so different from what they had been used to, that they became discouraged; and most of them with rapid steps went down to obscurity. A few, of stronger minds, have become useful and influential men.

These are the results of our past attempts to educate.

My dear friends, bear with me a little longer on this subject. My intent is for the good of my country. My effort may be ill-timed, but I must say what I believe to be true. You *must* strike down these old customs and sweep them from existence, before you can become effectually an educated people. You need not think that money alone will effect it. You may spend millions of money in sending your children to expensive schools in the States; but let them come back to the same old influences, and they will fall under them, and your desires to educate them will remain unfulfilled. A great many of you will admit that these are facts, but will say we cannot hold our people together without our old town customs. Now this kind of talk might have done many years ago, when the

Muskogee Nation had no fine seminaries of learning and no large school fund invested for the education of the young and rising generation; but it is too late now to talk in that way. Education has become a stern necessity to our vital existence as a nation. This fact stares us plainly in the face. Every sun that rises upon us brings us fresh evidence of its truth. The very atmosphere breathes it. Suppose you take position on some prominent point overlooking one of our grand prairies, matchless for grazing purposes, for farming unsurpassed; or, beside one of our broad rivers, whose valleys embody thousands of acres of rich, alluvial soil, teeming with untold wealth; and the thought will naturally arise to a thinking mind that these things ought to be used. Our white brothers think so. They see wealth in our country, and it has been their custom heretofore whenever they saw money to "go for it." The policy of the general government, as indicated in our late treaties and her recent legislation relative to the Indian question, plainly shows that it is an absolute necessity for us to become an educated and enlightened people, so as to meet all new innovations to the best advantage to ourselves.

We have a fine country; we want to hold it—to enjoy it ourselves; and hand it down an untrammelled legacy to posterity. This is all we have to bequeath to our race. How can we do all this? The grand starting-point to accomplish this must be at our respective homes. Let it begin right here and now. Take your children, and on your way home talk to them about the evil influences of our old customs. When you get home, go to work and fight these influences, so obnoxious and blighting to education and advancement. You may say, "How shall we fight them?" First, exempt yourselves from them. Talk to your neighbors about them. Bring it before your town councils; then before the councils of your nation. Some of you may say, "They will soon wear out." There is a time for every-

thing. I say *now* is the time. Our safety demands that we strike now, and strike down this enemy to our welfare as a nation. Whenever this is done, whenever this great reform is accomplished, then, and only then, will all our internal troubles be healed and our country repose in peace and uninterrupted prosperity. Education will then prosper. It will be surprising to see how rapidly our country will grow in wealth. Beautiful farm houses will spring up all over the land. Schools and churches will ornament every neighborhood, and we shall be a happy people. If we do not pursue this plain and marked-out course, our destiny is sealed. We have but to glance back over the history of scores of brother tribes and read it. The memories of our old men are replete with heart-rending events, such as will come upon us. It is a dark picture. Let us avert it while we can. We can do it only by thoroughly arousing ourselves to the reality of our situation. We must throw away our old foggyism, and work up to the times. I want it understood that I do not mean we must sectionize our country, because I know that, should it be done in our present situation, it must be our immediate destruction. But we must prepare to meet this and other events that are pressing upon us, and which must come sooner or later. To stay these events, until we are prepared to meet them, is what we must work for. We can prepare for them only by giving our special attention to the judicious management of our schools; removing all hindrances which I have detailed, and surrounding them with proper influences, giving them, each and every one of us, our undivided counsel and support. Now, when we seek our welfare in this way, our desire will be realised. We shall rapidly become an educated, enlightened and prosperous people, knowing our rights and having the ability to defend them in home legislation, and even in the proud halls of the American Congress. What is there to prevent some of these

youths that now sit before me from becoming personages of high scientific and literary attainments? Why may they not, and hand down their names to posterity through their works and demonstrations, being monuments of usefulness, and a benefit to mankind? Some will enter the political arena and become leading spirits in shaping the destiny of our much loved country. Such things are not at all improbable. This is an age of improvement, and that pervading spirit and the peculiar situation in which we find ourselves will be bound to bring forth such developments. I hold that the Indian people, in native talent, are not inferior to any people on earth. All that is necessary to make us a great people is to arouse us to these facts. Who of us that are here to-day believes that God made the white man by nature our superior? They are our superiors only in intellectual developments. We must keep our courage up—keep our drooping spirits alive, and all will be well with us. Every honest person in the great United States will be proud to see great, moral and intellectual improvement in their red brethren. That is exactly what they want to see. Their missionaries have worked and prayed for it. Their most humane men have taxed their great minds to accomplish it in legislation. They have admired and made historical our patriotism and valor in contending for every inch of soil from the Atlantic to the Far-west on bloody fields of battle. They admire our spirit because it resembles their own proud spirit in its love for freedom and independence. And above all there is a great and just God, who rules the destinies of all nations—who exalts whomsoever He will exalt, and to whom all nations are accountable—who will watch over, guard and protect us in our every effort to do right. Let us commit all to Him; trust in Him and serve Him, and we shall be a happy, Christian people.

Furrukhabad Mission, N. India.**Mynpurie.**

LETTER OF REV. F. HEYL.

Preaching at the Opium Agency.

During the month of June I had the pleasure of preaching regularly in company with the native assistant at the Opium Agency, in Mynpurie, where large numbers had been gathering from all parts of the district, bringing with them the yearly crops of opium for which they received a fixed price from the Government, who derive an immense profit from the growth and exportation of that drug from India, and therefore do all in their power to induce the Natives to cultivate it, and going so far as to advance to each, one quarter the value of his prospective crop as an inducement to sow.

An agent, a European with two or more assistants, is appointed for several districts, for instance Mynpurie, Etawa, and Furrukhabad whose duty it is to be present at certain times at the station of each district after the gathering of the crop, to receive and test the opium and disburse the money to the cultivators.

The agency occupies a house formerly the residence of the civil surgeon of the station, and then a beautiful place, but now very much dilapidated and forlorn in appearance, since it is used only as a storehouse for opium and a place of rendezvous for the cultivators. The entire place presented to us a scene like that of an army encampment. As fast as the men arrive they scatter themselves through the premises, encamping in groups beneath the shade of the compound or on the roadside, where they remain until called to have their opium weighed. Each man's opium is examined by the agent himself and tested chemically, after which it is numbered 1st. 2nd. 3d. 4th. 5th class according to quality. When the opium is weighed and the money received they leave for home, but inasmuch as there are fresh arrivals daily and hourly there is always apparently the same number on

the ground. Now as these people come from all parts of the district, from places which are accessible to us only in the cold season, and the business of weighing occupies two or three weeks, with the people constantly changing, we have a splendid opportunity for preaching, equal to an itineration. We were able to have preaching in several places at once, and such attentive audiences I have rarely seen anywhere, much more so than at a festival or in the Bazaar, especially in the former case, as the riot and confusion attendant upon heathen ceremonies distract the attention of the hearers and render it more difficult to make one's self understood; whereas here the majority of the people have nothing to do, but are only waiting to have their opium weighed, and consequently time hangs heavily on their hands, so that they are very ready to listen to preaching as a sort of recreation. I was often invited to stop by groups of men sitting under the trees, and the moment I began to talk, others would come from a distance to hear the conversation.

It is very easy in India to gather an audience to listen to the preaching of the Gospel. The people are always ready to hear its message. The only thing necessary is the out-pouring of the Holy Spirit on the preaching of the Word. Many are convinced of the truth of what we preach, but have not courage to give up their old habits and customs for the Religion of Jesus. What we most need are the earnest prayers of God's people for the out-pouring of his Spirit on the preaching of the Word in our midst.

Siam Mission.**Petchaburi.**

LETTER OF THE REV. S. G. MCFARLAND.

At our communion season the first Sabbath of April, I had the pleasure of receiving three persons into our little Church, here, by baptism. Yai Cham, one of the three, has been a nurse in our

family, and has been with us for some time. She has a very pleasant disposition, and the children have become much attached to her. We all love her more now since she has yielded her heart to the loving Saviour.

The other two, Some Boon and Nai Lawn, are young men, formerly of Bangkok. The latter is a very bright, pleasant young man, and has never been initiated into the iniquities of Buddhism by entering the priesthood. His heart was touched, and his feelings greatly overcome by a sense of the *love of Christ* toward him. I hope he will be a warm-hearted Christian, and may hereafter see his way clear to devote himself, in a special manner, to the service of Christ in this land.

We enjoyed a delightful Communion Season. The Holy Spirit was present with refreshing and quickening power, and the hearts of the Christians here were greatly warmed up, and their faith much strengthened.

Our native Church now numbers nine persons. The whole number of natives received and baptized since the Church was organized, is fifteen. Of these, two have died, one has apostatized, and three have been dismissed by letter to connect themselves with our Church in other places. All our members at present, we think, are growing Christians. I endeavor to keep the idea constantly before them that they must *grow*—must increase in every Christian grace. There ought to be no such thing as standing still in the Christian life.

Ningpo Mission, China.

LETTER OF REV. J. L. NEVIUS D.D.

Yu-Yiao and its Converts

An account of a short afternoon visit to a few of the native Christians of Yu-Yiao, will give Christians at home some idea of the character of the members of our native Churches here.

Mr. Butler and myself were on our way

to Hangchow when we stopped at Yu-Yiao to wait for a change of tide. We went to the house of the native preacher, Mr. Bao. He proposed to take us to see some of the native church members, and as the day was rainy, we determined to visit those in the immediate vicinity.

We first stopped at a plain house by the road side where a woman about fifty years old was engaged in breaking iron on an anvil with a heavy hammer. She gave us a hearty welcome to her house. I was curious to know what she was doing. "Why," she said, "this is our fixed employment, to *mo tih si*—grind iron dust. "We first pound the old iron into as small pieces as possible, and then put it on the platform in the corner, and my husband and myself grind it by pulling backward and forward over it a heavy block of iron." She showed me a large bowl of fine powder-dust thus produced. It is used in mending broken earthenware, and there is a steady demand for it in the market. While we were speaking her husband entered. He was well dressed, and was evidently having a kind of holiday. It was near the new year, when the natives spend a good deal of time in visiting and recreation. They expressed a good deal of anxiety about a daughter who is also a Christian, who is married to an opium smoker and lives about 15 miles distant, and seldom has the privilege of going to church or seeing any other Christian, either native or foreign. Mr. Bao informed us after leaving, that this man and his wife are among the most exemplary of the members of his church. They are always at their place at church services and prayer-meetings, and contribute generously for religious purposes.

A short distance from this place we went into an eating house, and were introduced to a young man who seemed to have charge of the establishment. I asked if he were one of the church members. Instead of giving a direct answer to my question he merely replied, "I am far from being what I ought to be." As there

were many others present, I refrained from making further inquiries about him, and after a short call we left. I learned that this young man had entered the church in opposition to the earnest remonstrances of his mother, who, after he had made a profession of Christianity, used all her influence to draw him back to heathenism. A few months since she was taken seriously ill, and sent for this son, who was some distance from home, expressing a strong desire to see him once more before she died. When he arrived she was still able to speak to him, and taking him by the hand she said: "I have one request to make of you which you must not deny me. I wish you to promise me, in order that I may die peaceful and happy, that you will renounce the religion of Jesus. Relations and neighbors who were present all joined in urging upon the young man his unconditional compliance with this request, saying that it would be most unfilial to refuse to comply with a mother's wishes under these circumstances; and he yielded. From that time to this he has been in a painful state of doubt and distress, undetermined as to whether he shall be influenced by his conscience or his vow to his mother, by the earnest entreaties of his Christian friends, or heathen relatives.

From this place we were to visit the family of Jun-Kao, one of the first of

the converts of Yu-Yiao, who has frequently been referred to in letters from that place. He is an earnest, active, and useful Christian. His mother, his wife and several of his relatives are also members of the church. It is most encouraging to meet with such a family in a heathen city.

We next visited the Wong family. A young man belonging to it united with the church about six months since. He is, I should think, near 24 years of age. He is of a quiet and retiring disposition, but possessed of much firmness and force of character. He is diligent and successful at his business, and at the same time spends most of his evenings at the chapel with the native pastor, and is making rapid progress in acquiring Christian knowledge. A number of guests were spending the afternoon at his father's house, and all present listened with attention to an earnest, clear, and forcible presentation of the truth by the native pastor. Mr. Wong, the father, in making replies, and in anticipating the conclusion to which the discourse was tending, showed clearly, not only that he had been faithfully informed as to the truth of the gospel, but also that he was favorably impressed by it. It is our hope that through this son who has first been called into the kingdom, his family may also become sharers in the great salvation.

MISSIONS OF OTHER CHURCHES.

Madagascar.

IN the island of Madagascar the religious progress made during the past year is not only the most rapid that has occurred within a similar period in any field of the Society's labors, but it finds no parallel among any people in modern days. On the day of the coronation of the present Queen, three hundred thousand people gathered to meet their sovereign. Preceded by a hundred ladies, and by her Ministers and Council, the

Queen was borne to the assembly in simple state. The old scarlet banners, which were the emblems of the idols' presence, were wanting in the procession. Around the canopy that shaded her throne were written the words of the angels which welcomed the Redeemer into the world. In front and to the right stood the table which bore her crown. On another table to the left was the Bible presented to her predecessor by the British and Foreign Bible Society. Her Royal speech contain-

ed many elevated sentiments; but it specially announced to all her people liberty of conscience in regard to Christianity of the fullest kind. "This is my word to you, O ye under heaven, in regard to the praying: it is not enforced, it is not hindered; for God made you."

The most conspicuous manifestation of the sympathy of the Queen and her leading nobles in this advance of religious opinion appeared in November last, on the opening of the second of the Memorial Churches, the church at Ambohipotsy. Thirty years ago, in March, 1836, on a Sunday morning, the little prison of the capital at Ambatonakanga was opened, and a young woman was led forth to be put to death. She was just thirty, fair to look upon, and of gentle manners; and her face was lit with that bright radiance which springs from the conviction that God and heaven are very near. She walked forth with firm step; she was surrounded by the guards; and, though going to die, she began to sing in a joyous tone the hymns that she had loved. Followed by a crowd, of which some hooted and some were lost in wonder, she passed through the city, towards the dreary ditch at the south end of the long ridge on which the capital is built. The scene before her and on either side was one of unusual beauty. East, west, and south, the broad green plain of Imerina stretched to the distant horizon, presenting to the eye bright gleams of lakes and watercourses, of fertile fields and wooded hills, amongst which nestled the rich villages, and the flocks and herds were feeding in peace. She saw it not. She saw not the smiling land, the taunting crowd, the cruel executioner; she saw only the face of her Lord. Descending the hill, she knelt to pray; and, so praying, she was speared. No common honor descended upon her that day; she was the first martyr of Christ's Church in the island of Madagascar.

Thirty-two years have passed away. Again the crowds gather at the "White

Village," and another woman comes down to pray, the object of attraction to all eyes. But this is the Queen of Madagascar. On the white ridge which overhangs the ditch where Rasalama died, stands a handsome church with its lofty spire, which has been erected to her memory, and will bear her name upon its walls. The church is crowded with Christian worshippers, and vast numbers are compelled to remain outside. The Queen, not a persecutor, but a friend, comes to join her people in dedicating the church to Christian worship; and in special sympathy with the occasion, offers her Bible for pulpit use. The Prime Minister, whose predecessors had assigned Christians to death, now urges his countrymen, in stirring words, to believe in Christ, because he is the Saviour of the world. To all who are present, ruler and subjects, the occasion is one of unfeigned joy. The report of the Mission speaks of 20,000 hearers added to the congregations during last year; and returns the converts at 37,000 persons, including 7,000 members.

Now we hear, on the very eve of the anniversary, that the Queen herself has been baptized. Humbly and simply, like one of her subjects, she has sought instruction from her Native pastors; has told the story of the growth of her convictions; and has not been afraid to confess her faith before her people. The missionaries write thus to the Directors:—"The most important matter I have to communicate this month is, that on Sunday, February 21, the Queen and Prime Minister were baptized by Andriambelo. A large number of the leading officers were present, and the fact was made as public as possible. On the Friday evening before baptism was administered, Andriambelo and Rahanamy—one of the pastors at Ambohipotsy—were sent for to converse with the Queen and Prime Minister, and to examine them as to their belief in the Saviour, and their reasons for wishing to be baptized; and their answers, Andriambelo says, were very satis

factory. In conversation she told them that in former years, when she was still a girl, one of the former Mission preachers, at present co-pastor in one of the churches, was appointed to teach her reading and writing, but he being afraid of the Queen, did not say a word to her about the Saviour or the Gospel. Her late brother was at that time acquainted with Andriantsiamba, one of the four who were afterwards burned at Faravohitra, and he used to receive visits from him. This man, Andriantsiamba, took occasion to speak to the young girl about the Saviour and the salvation of the soul. And this, the Queen says, was her first introduction to some knowledge of the Gospel. The Prime Minister also states that, during the same days of darkness, he received a copy of the Scriptures from one of the last martyrs—Razafinarina—and that he used to keep it hid within the courtyard, in a part of the inclosure where the Queen kept her fighting bulls. The ways of God are wonderful and we possibly may at the present time be reaping fruit from seed then sown in tears."

No convulsions have attended this mighty change; nor force, nor guile, nor penalties, nor personal influence have been employed to produce it. The influence has been lofty, pure, divine. The memory of the faithful dead, the consistent example of the living, the open Bible, the earnest preacher, the power of the Spirit, religious freedom—these have done it.

With numerous Romanist priests in the capital, the Protestant ministers, English and native, are firm in their adherence to the Bible alone as the appointed instructor and guide of the people. And it is because the teaching of vital truth has been so blessed that the Directors are anxious to prevent the introduction of all minor controversies. Therefore they cannot but consider that, in the absence of any number of converts in the Episcopal Mission, the appointment of a Bishop of the Church of England to Madagascar, promoted by one of those Missions, is un-

desirable—that it is calculated to introduce confusion among young converts, to hinder their spiritual progress, and to do them vital and lasting injury. They wish therefore very earnestly to press upon the proposers of the scheme that it shall be reconsidered, and they trust that, as a result of friendly conference, it may be altogether laid aside.—*L. M. S. Chronicle.*

Signs of Progress.

Among other signs of progress of the Kingdom of God in Bengal, is the establishment of a weekly Christian newspaper in the Bengali language, and conducted by Native brethren of various churches. It bears the title of "Saptahik Songbad" (*The Weekly News*). An extract or two from this paper will be of interest to our readers, for the translation of which we are indebted to the Rev. G. H. Rouse LL.B. The first is interesting for the comments made on the fact recorded:—

"On January 31st last, the Bishop of Madras ordained thirty-four Native Christians to the office of ministers of the Gospel. They are to labor in connection with the churches in Tinnevely, under the auspices of the Church Missionary and Propagation Societies. The Native churches will furnish the half of their salary. We have also heard that in Travancore under the care of the London Missionary Society, there are 32,000 Native Christians. These are accustomed, every month, to make a collection towards the support of their teachers.

"These people are not prosperous people, like the Calcutta Christians. Like the brethren of Krishnagur and the Southern villages, they are laboring men. How great their zeal, to be independent churches! By reason of this zeal, their poverty is able to place no hindrance in the way of their desire to be independent. We have no such zeal. We are in the receipt of 100, 150, 200 rupees monthly salary, yet we impose upon the liberality of foreigners the charge of supporting those

who every Sunday instruct us in the truths of religion, and we think nothing about it ourselves. There are those amongst us who, if they had zeal, could any one of them make a Church independent of foreign aid; but they have no zeal. How can we give it them? We have been a long time depending upon others. Now, Bengali Brethren, let us in every respect seek to exhibit a desire to be independent. How long shall we continue to cling to the neck of foreign Christians?"

We devoutly pray that such an appeal as this may reach the hearts of our Bengali Native Christians. It will be a great day for the advancement of Christ's kingdom, when they shall with one heart strive together for the faith of the Gospel. The next extract is interesting as a proof of the decline of idolatry in Calcutta:—

"Some old, respectable people at Calcutta have again established the Dharma-sabha (Society of Religion). Its object is to preserve the Hindu religion. All intelligent people will understand how much good is likely to come from an attempt to preserve Hinduism. It would be more wise for Hindus of the present time to examine the Hindu Shastras to see whether Hinduism is true or false—whether salvation can be obtained by it or not. Otherwise the attempt to patch up the old garment will only make those who attempt it look more ridiculous. We expect that in a few years the barbarous Churruck Pooja (Swinging Festival) will be seen no more. Ever since the piercing with hooks has been forbidden, the excitement of the Pooja has become considerably less. Now, at Calcutta, the Festival is much less frequented than it used to be. Formerly, on the swinging day, it was difficult to move in the street in front of our office. Now, the number of people in the streets is about the same as on other days. In the case of the Doorga Pooja also, and other festivals, the attendance and excitement are gradually lessening. All this is a sign of good to the people."—*Baptist Miss. Herald.*

The Jews in Jerusalem.

A CORRESPONDENT of the *Church Times* gives in a recent number the following affecting account of the condition of the Jews in the ancient capital of their nation:—

"They number about 8000, and are divided into—1st, the Sephardim, or Spanish Jews, who are said to be descendants of exiles from Spain, who arrived in the days of Ferdinand and Isabella; 2nd, the Askenazim, or Jews of Polish and German origin, subdivided into various sects—such as Perushin or Pharisees, Rhasidim or Pious—who are very enthusiastic and fanatical. They are almost all settlers from Europe, the old indigenous people seeming to have become lost. They live on the alms of European societies, who sometimes in mistaken zeal send poor Jews to their ancient land, and support them by subscriptions. Some come of their own accord, from a desire to be buried in the Valley of Jehoshaphat—now almost paved over with Hebrew tombstones—where Jewish tradition says the resurrection and judgment will take place. The consequence of this artificial colonization—if I may use such an expression—is, that the Jewish inhabitants of the Holy City are a degraded set of idle paupers. The funds sent from Europe are much abused by the rabbis, who keep the lion's share for themselves, and the poorer people are content to live on a miserable dole rather than labor for their bread. Schemes have been tried to encourage them to cultivate the soil by obtaining grants of land for them; but the idleness of the Jews themselves has hitherto frustrated this praiseworthy attempt. Sir Moses Montefiore was instrumental in building for them schools and houses, and a mill outside the city, near Birket-es-Sultan, or Lower Pool of Gihon; but his charitable efforts have been apparently wasted on so ungrateful and lazy a people. Their outward appearance is not prepossessing. They are generally pale, haggard, and thin. Most

of them have fair hair, which they wear in two long twisted curls hanging down over their ears. The poorer people are dressed in long garments of striped stuff, with black felt hats on their heads. The rabbis wear loose black robes and a large cap of fur.

"A very striking sight is the wailing of the Jews at the Temple wall, which any traveller may witness on a Friday afternoon about four or five o'clock. There is a narrow passage along the west side of the Temple area, between what are known as Robinson's and Wilson's Arches. The wall rises to a considerable height, and the lower part is formed of very large stones, which are supposed to be remains of the Temple. They are much ruined, and the grass and herbage grow in the shattered crevices of the once neatly-joined masonry. In these crevices the Jews place little scrolls of parchment, on which are written prayers to the Messiah to come and deliver them. This superstition is not unlike what I have heard concerning 'the Virgin's letter-box' on the Continent. Before this wall I saw gathered a throng of Jews. Most of them were women, who wore long mourning veils of linen over their heads. Some were close to the wall, kissing the sacred stones and watering them with their tears. Others were seated on the ground, reading passages of Scripture to one another—from the Lamentations of Jeremiah and penitential Psalms, as we were informed. There were old women, almost ready for the grave; and young girls, whose bright eyes and colored robes peeped out from beneath their long white veils. All seemed to be absorbed in deep and genuine grief. At one end was a party of rabbis rocking themselves backwards and forwards in almost frantic grief, reciting in a wild chant psalms and passages of Holy Scripture, which were responded to by several boys in a sort of chorus. There must have been about two or three hundred gathered there; but many kept going away, and others took their places.

Some Franciscan monks came by, and stood gazing on the Jews. They are regarded, I was told, with keen dislike by the Hebrews. It was a sad and striking scene. Their sorrow was, to all appearance, a genuine one; but it was not 'after a godly sort.'

"There seems to be no sign of repentance among the Jewish people as a nation; and until that takes place, any hope of their restoration as a distinct people seems groundless. To send a poor Jew from Europe to Palestine in the present state of things is the reverse of kindness. If he is poor and degraded in Europe, he will become far worse when he has been a little time out in Jerusalem."

Woman's Board of Missions,
FOR THE ELEVATION OF FEMALES IN THE
EAST.

An event occurred, during the sessions of the late Annual Meeting of the American Board of Commissioners for Foreign Missions, which was of much interest and promise in connection with this great cause, and which will, I doubt not, afford pleasure to its friends in other lands. I refer to the *First Anniversary of the Woman's Board of Missions*. This is an Association which was organized in January last, and has already contributed to the funds of the American Board the sum of \$4,039.82; it has also assumed the support of the Native Bible-readers, and seven female missionaries, who are in the field or on their way.

For many years the condition of women in the Mission fields has excited the compassion of the missionaries of the Board, and every opportunity has been improved to promote their social, mental and spiritual elevation. The wives, sometimes the daughters, of missionaries have been specially active in this work. Boarding-Schools for the religious education of girls, who might become the wives of Native preachers or teachers, have constituted an integral portion of its operations. Single ladies were, moreover, sent out for the

prosecution of this work as early as the year 1828, and, from that time to the present, *one hundred and twenty-six* have been thus appointed. At the present time the Board has in the field or under appointment, thirty-eight, not including fourteen daughters of missionaries, engaged in teaching family and boarding schools. Besides these, most of the wives of missionaries are, as far as their domestic cares will allow, active in visiting women at their homes.

The late excellent and Rev. David Abeel, then a missionary of the American Board, as early as 1834, labored in England and the United States, with some degree of success, to awaken an interest in this subject. And a few years since the *Woman's Union Missionary Society of America* was formed in New York, which has sent out seven missionaries, employs nine other ladies in India, and has seventy-five Bible-readers.

But the Directors of the American Board are deeply conscious that the time has come for an increased effort among the women of the East. The prejudices to their Christian elevation are rapidly passing away, and the disposition extensively exists to improve the facilities that may be offered. They are therefore determined, in obedience to the leadings of Providence, to send forth a larger number of female laborers, and the amount they expended in this special department last year was \$33,000.

This same conviction was deeply felt by the ladies who organized the *Woman's Board of Missions*. They say: "The cause which lead to the formation of this Society was the solemn conviction in the minds of many Christian women, that the cry which comes from the zenanas of India, the harems of Turkey, and the dark kraals of Africa, was meant by God for us to hear. Shall we, who owe to the Christian religion not only all we hope for in eternity, but all which blesses us as a sex in time—shall we content ourselves with our own Christian and social

enjoyments, and forget our less favored sisters, whose domestic life is never cheered, and whose sorrows are never alleviated by Christian sympathy or affection; whose bodies, delicate, perhaps, and feeble as our own, are borne down by the weight of unequal toil and servitude, and whose darkened souls are even more heavily burdened by the pressure of superstition and the consciousness of hopeless woe?"

This Society proposes to engage the earnest sympathetic co-operation of Christian women in sending out and supporting unmarried female missionaries, and Native teachers and Bible-readers to heathen women, through the agency of the American Board.

While leaving to the Committee of the Board all care of details as to outfit, location, protection, and supervision of missionaries, they will seek, by the diffusion of information and the collection of funds, to increase the number of those who devote their lives to this work, and to excite a more extended and practical sympathy in their efforts.

This organization is most important, and the hope is indulged that the Divine benediction will very richly attend its labors.—*London Missionary Chronicle*.

An Apostolic Missionary Meeting.

The Rev. F. Boudillon, of Sussex, England, is writing a series of articles for the purpose of cultivating a Missionary spirit at large. The first is based on the 14th chapter of Acts, and 27th verse, and bears the caption, "An Apostolic Missionary Meeting." He draws a contrast between the manner in which this Apostolic meeting was conducted, and the conduct of modern meetings of the same kind in England at the present day. He remarks that, "A Missionary meeting should have as much of primitive simplicity as possible. The subject is simple, real and holy, and all things connected with it

should be so too. Even in outward arrangements the same tone and character should, as far as may be, be preserved, so that there may be no glaring and painful contrast between the cause and the manner in which it is set forth and pleaded.

With this object in view, some useful lessons may be drawn from this short account of the holding of Missionary meetings now, different as our times and circumstances are. In several respects we may find a pattern here for our own following:

1. Let us notice the *speakers* at this meeting. There were Paul and Barnabas—the very men who had been preaching the Gospel in the countries of Asia Minor, and confirming the Churches there in the faith. They had something to say, therefore; they could speak to the point; they could describe what they themselves had seen and done. We cannot expect to have the presence of a Missionary at every meeting. If now and then we can enjoy the opportunity of hearing of the progress of the work of God in heathen lands from one who has himself been engaged in it, it is as much as we can reasonably look for. Yet the speakers at this meeting may show us of what kind speakers ought to be. None should be asked to speak out of compliment; none who do not care for the work, and who have not some knowledge on the subject, and something, therefore, to say. It may be that the speaker has no means of gaining information but such as are open to others also; yet if he has given his mind to the subject, and is truly zealous in it, and has some capacity for conveying information in a clear and interesting way, he may do good service as a speaker; even though he can describe only what he has read and heard.

MISSION ROOMS, SEPTEMBER 24, 1869.

LATEST NEWS FROM OUR MISSIONS.

LIBERIA.—Rev. H. W. Erskine, of Clay Ashland, speaks in his letter of August 11th, of the need of help, in the present enfeebled condition of this mission, by reason of death. His own church seemed to be more interested in divine things. The attendance upon all the means of grace was good, and the gifts of the people for the spread of the gospel were increasing. The Sabbath School sends a contribution of \$4.25 towards liquidating the debt of the Board.

CORISCO.—Miss I. A. Nassau writes, June 29th, from Bolonda, near Benita, and where her school is, of two admissions to the church at a late communion, and two suspensions. The church building, to which reference has lately been made, is going forward at Benita, many of the church members taking a deep interest in it. Rev. J. Menaul writes, that they were looking for better times in religious things. The school was doing well at Evangasimba. The Rev. S. Reuthlinger was suffering greatly from an attack of erysipelas.

INDIAN TRIBES.—Mrs. A. E. W. Robertson refers to the interest among the Creeks in the examination of the Boarding School, and says: "We felt rewarded for the wearying labors of the session by the evidence that it was a success, and that, together with the speaking of trustees and friends of the scholars after the recitations were over, made it one of the pleasantest days of our lives." The speech

delivered on that occasion by a former pupil of the school, with other events connected with the examination, will be found on another page. Rev. J. M. Roberts alludes, in his letter of Sept. 2d, to some hopeful features of his labors among the Navajoes.

BRAZIL.—The Presbytery of Rio Janeiro had just closed its sessions at Sao Paulo, when Rev. A. L. Blackford wrote, August 19th. Mr. W. D. Pitt, who has been an elder in the Church at Sao Paulo, and who has been engaged at times in active evangelistic work, was ordained by the Presbytery to the gospel ministry. Rev. R. Lenington writes, August 5th, that he had received on the first of the month four persons into fellowship with the church at Brotas, and had baptized three children. He had but lately returned from another missionary tour. At one place he "found four families—some twenty persons, that declared themselves Protestants. They were accustomed to meet together and read the Bible. Many others assisted at our worship. The way is open for successful work if there was any one to do the work." Mr. L. also writes to credit the newly organized Church of Panso Alegre with five dollars, as a contribution to Foreign Missions. The old man who gave it said: "We are poor, but want to help in this great work."

JAPAN.—Dr. Hepburn sailed in the steamer of Sept. 4th, from San Francisco for Japan. Rev. C. Carrothers and wife reached Yokohama, July 27th, after a pleasant voyage. Rev. D. Thompson says, July 28th: "I ought to mention the unusual demand there has been during the last two months for Bibles and tracts. I have sold out all our complete sets of the Bible and several incomplete sets. Dr. Martin's tract on the Evidences of Christianity is also greatly in demand."

CHINA.—Rev. J. M. W. Farnham writes, in a letter of July 19th, from Shanghai: "The native Christians are beginning to render important services. In building the school houses, etc., they have taken almost the entire superintendence, carrying out the details and dealing with the workmen better than any foreigner could have done. In spiritual matters the elders and other leading church members are found equally serviceable. Work and responsibility should be put upon them as soon as they are able and worthy." Rev. C. W. Matteer speaks, July 5th, of the labors of Miss Brown in the school, and of her visiting the Chinese women at their homes in Tungchow. By this means she has done a great deal of preaching to a class who cannot hear the gospel in any other way. He mentions the presence of several inquirers at religious services.

SIAM.—Rev. N. A. McDonald says, in his letter of July 15th, that, whilst at Bangkok they have had but few tokens of encouragement for some time, Petchaburi and Chiangmai have been blessed. In another page will be found an interesting letter from Rev. Mr. McFarland, of Petchaburi. Mr. McDonald writes that the brethren at Chiangmai are full of encouragement. They have baptized two more Laos and have some more interesting applications.

INDIA.—Rev. J. J. Walsh writes, under date of July 24th, that his daughters were about opening a new school for native girls at Allahabad. After this was written and ready for the press, a letter arrived from Rev. Mr. Brodhead, at Bombay, dated August 17th, in which he says: "Yesterday I received the sad news of the death of Miss Emma Walsh from brain fever. Until very lately Emma had been in robust health and was fitting herself for usefulness in a field where her labors might have been greatly blessed." Sympathy will be felt for the bereaved parents by many in their great affliction.

Rev. F. Heyl, of Mynpurie, says, July 29th: "We have gone through some of the preliminaries with respect to selecting a native pastor for our little church. The people themselves have subscribed ten rupees a month towards his support. A new era is now dawning upon our mission, which I hope and pray may be followed by results hitherto unknown." Rev. E. M. Wherry sends a letter embodying several interesting incidents connected with the work at Rawal Pindi, which we will publish in our next number.

It will be gratifying to many friends of Miss Beatty, to know that her health is so far restored as to enable her to set out on her journey to this country. She wrote from Bombay that she was leaving with the greatest regret a work dear to her.

SAILED.

Miss Mary P. Dascomb, of Oberlin, Ohio, sailed from Baltimore, Sept 1st, for Rio de Janeiro. She goes as an assistant missionary of the Board, to take charge of a school in that city. She was accompanied by Miss Hattie Greenman, of Western New York, who will be associated with her in the school. Miss G. is supported by several friends who are not in connection with our branch of the Church. Miss Dascomb had formerly been in Brazil, and has some knowledge of the language. Both of these young ladies have some knowledge of teaching, and are well qualified for their work.

On Sept. 4th, the Rev. C. W. Forman and wife, with their three children, embarked from New York on their return to India. Mr. Forman's health is improved by his sojourn in this country. Four of their children are left at home for their education. They were accompanied by Rev. Thomas Tracy, Rev. A. P. Kelso, Miss Margaret B. Thompson and Miss Sarah Morrison. These are new missionaries. Messrs. Tracy and Kelso are graduates of the Theological Seminary of Princeton. The former was ordained as an evangelist by the Presbytery of Louisville, the latter by the Presbytery of Carlisle. Miss Thompson is a daughter of a former minister of our Church, and who was settled before his death at Monroe, N. Y. She goes to Dehra to take charge of the school so long under the care of Miss Beatty. Her expenses to her field of labor are defrayed by a relative, and by the Lycoming Church of Williamsport and that of Monroe. Miss Morrison is the daughter of the Rev. John H. Morrison, D.D., of India. She will be associated with her father in the mission work at Amballa.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN AUGUST, 1869.

SYNOD OF ALBANY.

Pby of Albany.

Saratoga Spring ch	\$100 00
West Milton ch	25 72
Hamilton Union ch	7 15

Pby of Londonderry.

Windham ch	89 00
	221 87

SYNOD OF ALLEGHENY.

Pby of Allegheny.

Natrona sab sch	6 00
Ebenezer ch	25 00
Pleasant Valley ch	21 88

Pby of Beaver.

Hermon ch, Miss Kate McKay, to sup. boy at	
Saharanpur	25 00
Hermon sab sch, to sup. Jno. McKinley	27 00

Pby of Erie.

Fairfield sab sch.....	7 25
	<hr/> 111 93

SYNOD OF BALTIMORE.

Pby of Baltimore.

Broadway ch.....	20 00
Ellicott City ch.....	57 00
Chestnut Grove ch.....	30 00
Bell Air ch, Miss M. A. Severing.....	5 00

Pby of Carlisle.

Chambersburg ch, 242.60; sab sch, 136.21.....	378 81
Mechanicsburg sab sch, for Tungchow.....	40 00
McConnellsburg ch.....	39 45
Wells Valley ch.....	15 55
Bloomfield ch.....	8 84
Middle Spring ch.....	200 29
	<hr/> 794 44

SYNOD OF BUFFALO.

Pby of Buffalo City.

Westminster ch.....	29 19
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Pby of Genesee River.

Central ch sab sch, Genesee.....	28 45
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Pby of Ogdensburg.

Hammond ch, Mrs. Wright, 5; sab sch, 27.40.....	32 40
Rossie sab sch.....	3 50
	<hr/> 98 54

SYNOD OF CINCINNATI.

Pby of Chillicothe.

Chillicothe sab sch.....	38 00
Concord ch.....	16 00
Marshall ch.....	5 35
	<hr/> 59 35

SYNOD OF ILLINOIS.

Pby of Peoria.

Lewistown sab sch.....	46 13
Science Hill sab sch.....	5 00
	<hr/> 51 13

SYNOD OF INDIANA.

Pby of New Albany.

Rehoboth sab sch.....	3 25
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Pby of Whitewater.

Cambridge City children's ch.....	7 00
	<hr/> 10 25

SYNOD OF IOWA.

Pby of Frankville.

Roseville sab sch.....	2 00
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Pby of Vinton.

Newton sab sch.....	8 00
	<hr/> 10 00

SYNOD OF MISSOURI.

Pby of Lafayette.

1st ch sab sch, Kansas City.....	4 50
1st ch, Lexington.....	9 00
	<hr/> 13 50

SYNOD OF NEW JERSEY.

Pby of Luzerne.

Wilkesbarre ch.....	130 00
Wyoming sab sch.....	5 00
Summit Hill ch, from P.....	20 00

Pby of New Brunswick.

Stoney Brook sab sch.....	5 00
Ewing ch.....	29 47

Pby of Passaic.

1st ch, Rutherford Park, mo con.....	20 45
Wickliffe ch mo con.....	9 76
1st ch, Morristown.....	246 91
2d ch, Elizabeth.....	30 00
3d ch, Newark mo con, 18.05; sab sch, 216.39.234 44	

Pby of West Jersey.

Millville ch.....	40 70
Cape Island ch.....	15 00
	<hr/> 786 73

SYNOD OF NEW YORK.

Pby of Connecticut.

Rye ch mo con.....	16 50
South Salem ch sab sch.....	12 00
South East ch sab sch.....	1 65

Pby of Hudson.

Florida ch mo con.....	7 00
Monroe ch.....	142 85

Pby of Long Island.

Smithtown ch.....	10 82
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Pby of Nassau.

Newtown ch, 159; sab sch, 50.....	209 00
1st ch, Brooklyn, mo con.....	50 11
S. 3d st ch, Williamsburg, mo con.....	35 00
Astoria ch mo con.....	55 00
Ross st ch sab sch, Brooklyn, for scholarships, Peking, 50; Bangkok, 50; Monrovia, 50.....	150 00

Pby of New York.

Brick ch Chapel.....	8 43
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Pby of New York 2d.

Scotch ch, W. D. Gregory.....	30 00
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Pby of North River.

Calvary ch, Newburgh.....	43 50
	<hr/> 786 89

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.

Liberty ch.....	16 15
Elhanan ch, 5; sab sch, 1.27.....	6 27

Pby of Lake.

1st ch sab sch, La Porte.....	10 00
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Pby of Logansport.

Perrysburg sab sch.....	1 50
	<hr/> 38 92

SYNOD OF OHIO.

Pby of Hocking.

Athens ch, 21; sab sch, 10.....	31 00
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Pby of Zanesville.

Washington ch.....	46 00
Brownsville sab sch.....	25 00
	102 00

SYNOD OF PACIFIC.

Pby of California.

1st ch, San Francisco, ann'l col, 280.17; mo con, 58.68.....	288 80
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SYNOD OF PHILADELPHIA.

Pby of Donegal.

Hopewell ch.....	24 00
Stewartstown ch.....	23 00
Centre ch.....	9 00

Pby of Huntingdon.

Bethel and Petersburg sab sch.....	7 00
Lewistown sab sch.....	50 00
Snow Shoe sab sch.....	5 00
Saxton and Yellow Creek ch.....	14 00
Shirleysburg ch.....	18 25

Pby of Northumberland.

Buffalo ch.....	20 00
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Pby of Philadelphia.

10th ch, Philadelphia, James Bayard.....	250 00
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Pby of Philadelphia Central.

Hestonville ch mo col.....	5 00
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Pby of Philadelphia 2d.

Doylestown ch.....	48 66
Deep Run ch.....	1 60
	470 51

SYNOD OF PITTSBURG.

Pby of Blairsville.

Congruity ch, 14.20; Geo. Saxman, a little boy, 2.55.....	16 75
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Pby of Clarion.

Mt. Pleasant ch.....	5 00
Mt. Tabor ch.....	18 00
Mill Creek ch.....	10 00

Pby of Saltsburg.

1st ch, Kittanning, 700; sab sch 28.50.....	728 50
Bethesda ch.....	4 50
	777 75

SYNOD OF ST. PAUL.

Pby of Chippewa.

1st ch, La Crosse, sab sch.....	1 75
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Pby of St. Paul.

Hudson 1st ch sab sch, to con Miss Ann E. Beard L. M.....	3 00
Kingston ch.....	4 35
Forest City ch.....	4 35
Westminster ch, Minneapolis.....	9 50
	22 95

SYNOD OF SANDUSKY.

Pby of Western Reserve.

Northfield ch.....	10 00
Tiffin sab sch.....	8 00
	18 00

SYNOD OF SOUTHERN IOWA.

Pby of Fairfield.

Kirkville sab sch.....	3 60
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Pby of Iowa.

Fort Madison sab sch.....	20 00
	23 60

SYNOD OF WHEELING.

Pby of New Lisbon.

Bethesda ch.....	27 00
Rehoboth ch.....	10 60

Pby of Steubenville.

Annapolis ch.....	21 00
Harrisburg ch.....	6 00

Pby of St. Clairsville.

Grandview ch.....	7 00
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Pby of Washington.

1st ch sab sch, Washington, to con Geo. B. McComb, J. A. McKean and Mary Gregg L. M.....	90 00
Mt. Prospect sab sch.....	7 50
	169 10

LEGACIES.

Legacy of Priscilla Carson, Newville, Pa....	47 00
" Margaret Latimer, of Phila.....	6,131 22
" John Laramore, Butler Co., O.....	100 00
Int. on Dan. Negley's Legacy.....	26 80
	\$6,305 02

MISCELLANEOUS.

E. S. K.....	50 00
Little Susie E. and Kate E. Cushman.....	2 00
Rev. P. Hassinger.....	10 00
Deacon Jacob Suthphen, Clarkson, N. Y....	2 50
M. E. Drake, Clarkson, N. Y.....	6 00
Robt. J. Wright, special for Corisco.....	200 00
Wm. Sidney Smith.....	100 00
Cash, Farmersburg, Pa.....	16 85
Gen'l G. Loomis.....	3 00
Yorkville.....	5 00
Taylorstown, Mus. and Lit. Ent. for Petcha- buri sch.....	9 90
J. Leyenberger, Orford, Iowa.....	10 00
Mrs. M. Abbotts.....	7 00
N. C. Thompson, Rockford, Ill.....	100 00
A Friend in Va.....	5 00
C. N. N., Bement, Ill.....	49 05
Mrs. Hannah Ireland.....	100 00
J. L. Banks.....	100 00
Agnos Kirkwood.....	1 00
Lebanon Furnace sab sch, Pa.....	80 00
Julia Conover.....	10 00
Mrs. Mary Campbell.....	1 00
L. A. Heely.....	1 50
A Friend, Nashville, Tenn.....	100 00
A Friend.....	80 00
B. S., for the Laos.....	1,000 00
A. A. Holt, Oregon.....	4 00
R. M. Olyphant, for Ningpo.....	500 00
A Thank-Offering.....	100 00
Philadelphian Soc'y, Princeton Col.....	16 00
Rev. A. H. Kellogg.....	20 00
Lima sab sch, Wis.....	4 91
Mrs. Dr. W. N. Magill, Danville, Pa.....	3 00
Miss Maggie Thompson.....	10 00
	2,607 72

Total Receipts in August, 1869.... \$18,723 55

Total Receipts from May 1st..... \$43,544 67

Peekskill sab sch, N. Y., magic lantern for
Benita, value..... \$100 00

WM. RANKIN, JR., Treasurer.

VOLUME XXVIII.

NUMBER 6.

THE
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November, 1869.

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30 NORTH WILLIAM ST.

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

Mission School at Ambala, India,	121
Deaths in the Mission Field,	122
Communications from the Missions :	
Lodiana Mission—N. India—Rawal Pindi,	125
Furrukhabad Mission—N. India,	128
Furrukhabad Mission—N. India—Futtehguth,	134
Shantung Mission—N. India—Tungchow,	135

MISSIONS OF OTHER CHURCHES.

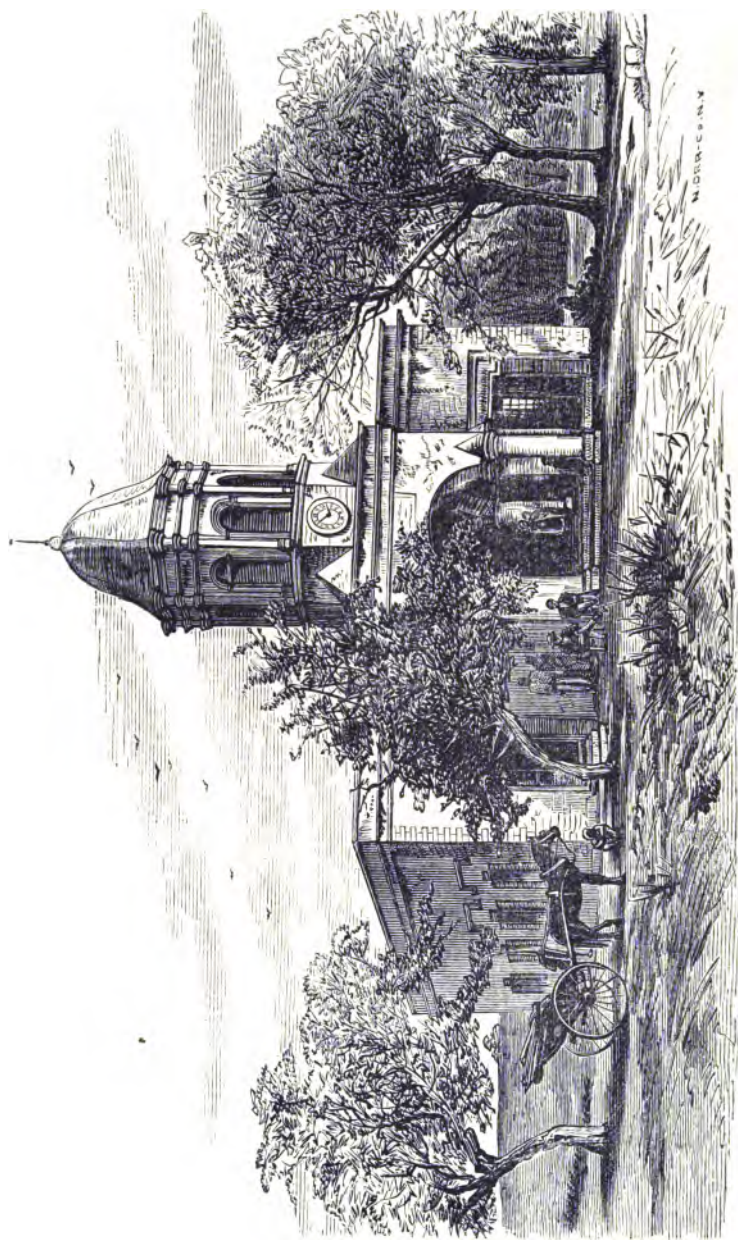
Amoy—China,	137
Africa—Bechuana Mission,	139
Arcof Mission,	140

MISSION HOUSE, NEW YORK.

Latest News from our Missions.	140
Donations.	142

NEW

1917



MISSION SCHOOL AT AMBALA, INDIA.

THE
FOREIGN MISSIONARY.

NOVEMBER, 1869.

MISSIONS OF THE PRESBYTERIAN CHURCH.

MISSION SCHOOL AT AMBALA, INDIA.

At the annual meeting of the Lodiana Mission, in 1839, the town of Ambala, lying some fifty-five miles south-east of Lodiana, was warmly recommended as a suitable place to begin a new missionary station. It was then a thriving town, built chiefly of brick, with the streets laid out at right angles; very different from the older towns and cities in India. It was not, however, till 1848 it was occupied and enrolled as one of the stations of the Board, by Rev. J. M. Jamieson. At that time Mr. Jamieson wrote, "Ambala contains a population of about 40,000, and is a beautiful and thriving place. Four miles to the east of it is one of the largest military cantonments in Upper India—about seven miles long and five wide. The bazar is supposed to contain upwards of 25,000 inhabitants." Here the missionary soon found some who had heard the gospel, and were members of the church, so that in the first year of the mission a church of five members was organized, one of whom was admitted on profession of his faith.

On the 1st of May, 1848, a school was commenced in a rented house. This school was divided into four departments—English, Persian, Sanscrit and Panjabi. It soon numbered 170 scholars. When it was found that the school was to be opened with prayer a number left, as it was rumored through the city that the object of the school was to compel the children to become Christians. Some of these never returned, and their places were in time filled by others. As the school increased and the work of the station prospered, a school building that could also be used for a chapel was greatly needed, and in 1851 a sum of money was collected for this purpose. It was not, however, begun for sometime afterwards, when the building set forth in the engraving was reared and opened for Divine service, and for the accommodation of the school on the 1st of February, 1854. It stands on a lot containing nearly an acre of ground and close by the most frequented road in the city. The site is within the walls and near one of the gates. The

edifice is built entirely of brick and in the most substantial manner. It is 70 feet in length and 50 feet in width and contains seven rooms. It is so constructed that by means of sliding doors two of the largest rooms can be thrown into one. The whole cost of the building, with the lot, was about \$3000, and was chiefly given by friends in India.

The last report of the schools in Ambala gives the number in attendance at 412, and 159 in the cantonments. These are for boys; in the girls' school are 125. Some at these schools are Christians.

The number in communion with the church at this place is fifty. Two years ago there was an interesting work of grace among the lepers in the asylum, and several were received into fellowship with the church.

There is now a native Christian community of about one hundred at Ambala and the cantonments. In a period of sowing and of preparation, a church of fifty members and that above all losses by death, removals, &c. is encouraging. In the schools, and throughout the community much has been done in leavening the minds of the people with christian truth. If yet the day of small things, there is in them a pledge of greater. The religion of the Cross is taking root, and it is now one of the recognised religions of India. It is not a foreign growth, or rising side by side with Hinduism and Mahommedanism, it is growing out of these, and its conquests will be largely from these. The Lord is preparing the way for a numerous people for himself

The missionaries at present at this station are, Rev. J. H. Morrison, D. D. and his son Rev. W. J. P. Morrison. Miss Henrietta Morrison a daughter of the former, is also engaged in missionary work in the girls' schools. At the cantonments, a native minister Rev. William Basten, is stationed.

DEATHS IN THE MISSION FIELD.

THE intelligence from some of the mission stations the past month has been of a sad character. Seldom in our history as a Board have we been called upon to chronicle so many deaths at one time. But these have occurred for some great end and purpose in God's economy, and have some important bearing upon the work in which they have been engaged. These workers have been but a short time in the field.

In the year 1865, Rev S. Reutlinger, then laboring in Wisconsin, among the Germans, wrote to the Committee, offering himself as a missionary. He was born near Zurich, in Switzerland, in 1838, and studied for a missionary at the Basel Mission House. When his course was completed, the Basel Society were unable to send him to Africa for the want of funds. He came to this country and was pastor for a time of the German Reformed Church at Ashford, Wisconsin. There he wrote, "I cannot be at peace; the call to the foreign field seems clearer than ever, although I have tried to persuade myself that I was here at my post of duty." In harmony with his wishes,

and with the demands of the work he was appointed, in 1866, to Corisco, to which country he sailed the same year, and in January, 1867, he landed on the island of Corisco. With energy and zeal he devoted himself to the work and has labored efficiently both on the island and on the mainland to win souls to Jesus. On the 9th of June he started from Benita to go into the interior, and to a point never yet reached by a white man. On the road he was attacked in the head and face with erysipelas. It was some days before this fact reached Benita, when Dr. Nassau started to his relief. The disease, during this time, was unchecked by medicine. He was brought back to his station at Benita, but all the remedies tried to conquer the disease proved unavailing, and he sank to rest on the morning of July 17. He was for most of the time unconscious of his real condition. "Our brother's integrity," says Dr. Nassau, "and conscientiousness while living left with us the testimony of a heart at peace with God." His widow hopes to remain at her post and continue her work among the women at Benita.

Miss Emma Walsh, second daughter of the Rev. J. J. Walsh, of Allahabad, joined her father as an assistant missionary of the Board in November, 1868. Though born in India, she had been in this country for some years receiving her education. She united with the church at Newburgh, N. Y., where she resided until she left with her mother and sister for India. As soon as she was able she gathered a class of girls at Allahabad, whom she taught the Bible. Preparations were made for an enlargement of her work and she was ready to move into her schoolroom when the messenger came. She had not been well for a few days, but there was nothing in her case to excite alarm, until a few hours before her departure from earth. At noon of August 15th a high fever set in when she became delirious, and at six that evening she died.

Rev. Alexander Henry, then a student in Danville Theological Seminary, made application to the Executive Committee in December, 1860, to be sent as a missionary the following year. Owing to the civil war, when Mr. Henry was ready to embark for his field, the Committee were constrained to defer sending him. This led him to take charge of a church in Kentucky, where he labored till 1863, when he sailed in August for India, and arrived in January, 1864. He was stationed at Lodianna till 1867, when he was transferred to Lahor, and where he remained till his death.

On Sabbath evening, August 15th, he preached in the chapel at Lahor with great fervor. Next morning, not feeling well, he did not resume his duties in the school. On the return of Rev. C. B. Newton from the school he found him quite ill of cholera. A physician was immediately called, but all his skill was in vain, and before two o'clock on that day he entered into rest. He was a noble worker, an earnest Christian, and a self-denying man, and, like the others whom God has called he is greatly mourned. He leaves a widow and six children.

These laborers have all died young; the reasons for their removal so early in their missionary career are hid from us; these are known only to

the Great Head of the Church. The fact he has made known, and with that we have to do. Their places are vacant, and must be filled. If it were necessary for them to occupy them it is so for others. If they were needed in the developments of the work, others are required to enter into their labors. It is yet the sowing time in the fields where they toiled and died. Corisco appeals loudly for helpers. Who will respond like Reutlinger—"Here am I, send me." Two more laborers are called for. India speaks earnestly for more workers. The oldest missionary writes, "One of the old missionaries—Orbison—has ceased from his work; also Henry, who though a missionary of only five and a half years standing, was in almost every respect one of our foremost men. Rudolph compelled by ill-health to go home for a season, uncertain whether he can resume his work, and here am I myself in doubt as to what I ought to do; and says another, "What will become of our poor mission if the Lord thus deals with us? Oh, that He might raise others of a kindred spirit with brother Henry and send them to the rescue." In the development of the Divine work other female laborers are called for. May such be found to go forth and increase the little band of helpers that remain in the field.

Hearts were touched when these departed ones went on their respective missions. When Reutlinger applied for appointment as a missionary, one who spoke his language and trained like him in a foreign land came forward and guaranteed his support and which will be continued. Others were brought into closer sympathy with the cause to which the new laborers were consecrating their lives. Their death will speak to many and bind some more closely to the work. So will it be with those who may come forward to be baptised for the dead. Their devotion to the missionary enterprise will effect others, and draw them into living and intelligent sympathy with it. In this way God is educating His people and advancing His kingdom. That must go forward. Death will not retard it, nor will afflictive providences exert any benumbing influence upon its progress. God is not dependent upon any one class of agents. Each has his own specific mission to do, and when that is finished he must make way for others. Let no one then be discouraged under such circumstances. Yea, when human helpers fail let the cause be more firmly grasped and God more joyfully trusted in. These deaths speak to the living and demand a higher consecration. May parents give their children to the work, and may all devote their best energies and talents to its continued prosecution and success.

In view of these removals, and other afflictive dispensations the Lodiana and Furrukhabad Missions appointed October 21st as a day of humiliation and prayer, that God would bless to the good of the missionaries, the churches and the people, these dealings of His hand and pour out upon them the Holy Spirit. It is well to look to the great source of blessing and to rest in the assurance that He will overrule trials to the advancement of His cause, and much is gained if His people can feel their need and

lean upon His Almighty strength. At such times He hears their cries, knows their state, and meets their longings. As the brethren abroad plead with the Holy One may prayer ascend from the churches at home for blessings upon them and upon all our missions.

COMMUNICATIONS FROM THE MISSIONS.

Lodiana Mission. N. India.

Rawal Pindi.

LETTER OF REV. E. M. WHERRY,

JULY 16th.

In this letter we have some of the results of the late Rev. J. H. Orbison's labors at Rawal Pindi. Though dead, his influence lives, and his works do follow him.

The Speaking Dead.

The sad news of dear Bro. Orbison's death arrived about one month ago. It was a sorrowful surprise to us, I assure you. But six months previous we had parted with him full of hope, that after a short time we should meet again, and hand in hand, go forth to preach the glad tidings of salvation to the dying multitudes in this region. Often did we picture to ourselves in imagination, the social happiness we should enjoy, when he and his beloved wife would return, and the many journeys we should make together, in preaching in the neighboring towns and villages. But the unexpected intelligence of our brother's sudden death cast all our hopes to the ground. An inexpressible feeling of sadness and bereavement came upon us, for we felt that not only we, but the mission and the church, had suffered a great loss. It was, however, the will of the Master that he should then, in the prime of life, cease from his labor. Perhaps He would teach us, to cast ourselves more entirely upon Him, and to look more constantly to Him for strength and wisdom, by taking away from us one whom we delighted to honor, and to whom we looked for counsel and advice, in these the days of our inexpe-

rience. Left alone as we are, separated in a great measure from the older brethren, and thus deprived of their kind advice, and the lessons which they can teach from their own experience, we feel deeply the need of a double portion of the Holy Spirit's influence to support and guide us, in the great and responsible work we have undertaken.

Brother Orbison was taken away at a time when the seed which he had sown seemed to be ripening into a rich harvest. A very general, and I may add, a very wonderful interest, just now manifested by the better and most influential part of the Mehtre Caste in Rawal Pindi, which is due in a very great measure to his faithful labors among them. For more than a year previous to his departure, these men were in the habit of meeting together once a week, to discuss the relative claims of Hindooism and Christianity upon them. Their interest in Christianity soon began to increase, so that last summer they asked Bro. Orbison to meet with them, and to help them in their search for the truth. He did so, and after a few weeks he held a regular service for them once a week. From fifteen to twenty-five inquirers, generally heads of families, were in regular attendance, during his sojourn in Murree. Most of these inquirers lived in Pindi, so that the special service was opened there immediately after his return from Murree, and has been regularly held every Sabbath evening since. In other words, the regular Sabbath evening service which was formerly held in the city main school house, was transferred to the Cantonment school house, in the Suddar Bazar, the inquirers being servants of

gentlemen living in that neighborhood. Here we have what is somewhat unusual, an audience, a quiet, respectful, and attentive audience, composed in great part of heathen men. Several of them have asked to be baptized, and are now on probation until they be more thoroughly instructed, and until we see a little more of their "walk and conversation."

An Interesting Conversion.—I must here tell you of the baptism of an old blind man, belonging to this same caste. From his own account of his conversion, it seems that he heard the blessed tidings of salvation from the lips of Bro. Orbison in the Bazar, about two years ago. He had been a faithful disciple of Nanak, but something in the Gospel message so impressed itself upon his mind, that he felt constrained to make further inquiries upon the subject. Blind he was, but not deaf. So he began his search by listening to the reading of the New Testament by one of his relatives, or more commonly, by one of the teachers in the Mehtre's school. Often would he go to school, and there sit, and listen to the gospel as it was taught to the boys. In this way he was led to believe that Jesus was his Saviour, and was also convinced of his duty to profess that belief before the world. Through fear of persecution he delayed this profession from day to day, and from week to week, until God by a dream, startled him into activity. He thought in his dream, that he had been sleeping over flames of fire, which were leaping up ready to consume him, and that some one cried out in a loud voice, "awake! awake! why are you sleeping here so carelessly!" with this he awoke, trembling with fear, and felt that it was an illustration of his spiritual condition, if not indeed, a warning from God. What was rather remarkable, and which impressed the old man more, was the fact that this same dream was repeated over and over again. Whether this phenomenon in the old man's experience may be

accounted for by supposing it to be dictated by his troubled condition of mind, or the smiting of his awakened conscience or not, the fact remains, that he was thus driven to make an open profession of his faith in Christ. He came to me, and I was astonished to find him possessed of so much knowledge of himself, and of his condition before God, and of the plan of salvation in Jesus Christ. After a short probation he was baptized, professing before the congregation his faith and joy in Jesus, as his only hope of salvation. In the evening, he went home to his wife and children, only to meet with scorn and insult. For a day or two he was permitted to live in the house with them, but when they found that he was not to be moved from his faith by scoffs and threats, they drove him out of doors. It was a dark, stormy, rainy night, and the homeless old man dressed in a shirt or gown reaching scarcely to his knees, spent it in the dirty filthy street. For two days he begged his bread, and slept in the verandah of a school house before his condition was found out by the Christians. He came to me on the third day, and seemed really to be rejoicing in his tribulation. He did not come with complaints about the cruelty of his family, but most charitably attributed their unnatural conduct to the fear that they would be out-casted for entertaining a Christian. He did not come begging, but professed his belief that Christ would take care of him. An inquirer took him into his house, and cared for him for a few days, and the native church supplied him with food and clothes.

This treatment of the old man aroused the chief men of the caste, who, as I have said, are inquirers. They called the caste together, and by a resolution compelled the old man's wife and sons to take him back again, and to take care of him. Thus you see that a desire for religious liberty is beginning to show itself in the most emphatic manner, and is breaking down the barrier of caste. Since that

event the old man has been living as formerly, in the midst of his family, and what is exceedingly gratifying is the fact that the family has ceased to trouble its head on account of his religious principles. Thus the work is progressing in this caste. Many others are interested in the city, who belong to the highest castes, and represents the most influential classes. The seed which has been sown by our departed brother, and also by our venerable father Dr. Morrison, is beginning to produce its appropriate fruit. It is true that "one soweth, and another reapeth."

A Remarkable Case.—There is one inquirer, or convert I perhaps should say, in as much as he professes to have found the Saviour he sought, about whom I should give you a more particular account. He was for a long time a servant in Brother Orbison's family, and is now a servant in my employ. His name is *Girdari*, formerly he was a Sikh Guru of the Mehtre caste, and was so popular that he obtained about six thousand (6000) disciples, who believed it to be a great privilege, to be permitted to worship the clay upon which their Guru stood. This man began to question the truth of Sikhism and Hindooism about eight years ago, and at the same time, began to inquire into the truth of Christianity. For about two years he has professed to his disciples his belief in Jesus as the only Saviour from sin, and that Jesus Christ is the "*Nakalunk avatar*," i. e., the *immaculate manifestation* of the Deity. Perhaps I had better explain a little. One of the most popular of the pretended prophecies of Nanak, the great leader of the Hindu sect, called the Sikh, was given to his disciples about the time of his death. According to this prophecy, a time was to come when there would be an immaculate manifestation of the Deity. This manifestation is called the "*Nakalunk avatar*." The person in whom the Deity would then be revealed would be perfectly holy and sinless, he

would be rejected by the great majority of men, and would meet with a violent death. The religion which he should establish would, however, notwithstanding the opposition of his enemies, be extended over the whole world, would abolish caste and all of the peculiarly exclusive customs of the Hindus, etc. Now, as I have said before, *Girdari* believes that Jesus fulfills all the conditions of this prophecy, except, that Jesus lived and died twelve or thirteen centuries before Nanak was born. This difficulty he overcomes, by assuming that Nanak was in some way made acquainted with the principal facts concerning the character and religion of Jesus, and that his pretended prophecy was merely an expression of what he believed would eventually take place in India, viz., that the religion of Jesus would be propagated here, that it would at first be opposed by the majority, but that finally, it would overthrow all opposing systems of religion, abolish caste, etc. Thus he avoids the necessity of regarding Nanak as a prophet, while he believes the substance of his pretended prophecy to be true. And I may here remark that he has convinced a considerable number of his disciples of the reasonableness of his own opinions, and I am sure that in this way he has interested many in regard to the claims of Jesus to be the expected "*Nakalunk avatar*." Now, let it be understood, that I am not asserting anything either for or against, the genuineness of this alleged prophecy, or of the propriety of the use made of it by this Guru, for the advancement of the kingdom of Christ; but I have given the above narration in order to show you how *Girdari* was led to accept of Christianity, as the true religion, and also to show you in what way he is convincing his disciples that Jesus is the Saviour they want; the Saviour they look for, *Girdari* has not yet been baptized, but will be ere long. The sincerity of his purpose to follow Jesus is shown by the efforts he puts

forth to lead his disciples and others, to come to Jesus; and also by his desire to be instructed in the word of God. Only this morning, he asked me to give him more instruction in the Bible.

I can only mention one more item of interest, in regard to our work here. A few weeks ago the City Municipal Committee, through the influence of our good friend, Sirdar Nahal Singh, K. S. I. and with the consent of the Deputy Commissioner, gave a grant of R 1,200 per annum, for the use of our station in its work of education. This money is to be used in part, for the support of boys coming from the neighboring and from distant villages, and in part, for defraying the ordinary expenses of the schools. This aid was very timely, as it was very unexpected. But what is still more encouraging, is the fact that the Sirdar has committed himself to have the aid increased in due time. Thus you see how the Lord is prospering His work here, and that whilst there is so little prospect of help from home, i. e. America, the Lord is giving us help from the heathen. O that the time may soon come, when not only the school work, but the direct mission work, shall receive their support in men and money, from the people of India. We offer this prayer with especial fervency, in view of the havoc with which our numbers are threatened with disease and death. Our hope is, that in our weakness we shall find our strength, and that when we have ceased to look to man for help, God will come to our help in a powerful manner.

Furrukhabad Mission. N. India.

THE Rev. J. M. Alexander of this mission sends the following interesting statements of the labors and efforts of Dr. Valentine, who was sent out by the United Presbyterian Church of Scotland, as a medical missionary to India. We publish it as giving an account of the work of a missionary physician in that land. Of him, Mr. Alexander writes:

"Dr. Valentine is a native of Brechin, Forfarshire, Scotland, and was for a time privileged to be under the Tuition of Dr. McCosh, of Princeton.

"As stated in his letter, he came to India about seven years ago, and spent upwards of five years in the district of Ajmere and Mairwara. He is son-in-law to the well-known Dr. Somerville, of Edinburgh, Foreign Mission Sec. of U. P. Church of Scotland, now Professor of Evangelical Theology to that church. About two and one half years ago, in passing through Jeypore on his way to the hills in quest of health, he was asked to remain and become private physician to the Maharajah. During his stay there he has been blessed in seeing the nucleus of a native church formed, into which three Brahman's and one Rajpoot, have been baptized. He has founded a School of Arts, Philosophical Institute, Museum, Public Library, containing already several thousands of English, Sanscrit, Arabic, Hindi, and Persian books, a medical hall, charitable dispensary, and introduced works of industry in the central prison, where the inmates learn trades, and are furnished with the means of prosecuting them at the expiration of their terms of imprisonment, in all of which schemes he has the full confidence of the Maharajah. While engaged in these important and onerous duties, he desires to be affectionately remembered and borne up by the prayers of our fellow countrymen. He has for several years, been anxious to establish an institution for the raising of medical missionaries, and intends laying the matter before our Synod, for its advice and assistance."

MEDICAL MISSIONS IN INDIA.

As you think a short account of my own experiences as a medical missionary in Rajputana might prove of interest to the lovers of Christ and Missions in America, I have much pleasure in complying with your request.

I arrived in India on Nov. 12th, 1861, and in due time commenced my up-

country journey to Beawr, (in the British territory of Rajputana), which I reached on January 31st, 1862. Almost immediately on entering upon the scene of my labors, I commenced the practise of my profession. The course I pursued was this. I visited the villages in the vicinity of Beawr, in company with my fellow laborer, the Rev. W. Shoolbred, who had arrived in the country 18 months before, and who had in that time, acquired such a knowledge of the peculiar patois of the people, as enabled him to preach the gospel with a considerable degree of fluency. If the village happened to be more than usually distant, I sent out my native doctor the evening before to the village, with directions to the patient or head man, to have all the sick people, and children who had not been vaccinated, collected beneath the banyan tree by a certain hour next morning. Starting by daybreak, we generally reached the village in the course of an hour, or an hour and a half; and, as we expected, found the poor, the maimed, the halt and the blind, waiting the coming of the doctor Sahib, at the place appointed.

Mr. Shoolbred generally began the proceedings by inquiring about their crops, their cattle, and the quantity of water in their wells and tataos, (artificial lakes), gradually drawing their minds from these objects of earthly interest, to "Him in whom we live and have our being, and from whom cometh down every good and perfect gift." And telling them of His love to man, in sending his only begotten Son into the world, how he was a man of sorrows, and acquainted with grief—loved to speak to the poor people, and heal their diseases, and died the accursed death of the cross that all might live.

After speaking to them in this way for some time, my brother introduced me by telling them the object of my coming to India, that I had not come to make money, as many doctors did, and then go away and care no more for them, but

that I had come to do them good, that I was in fact, *their* doctor Sahib, and would consider it a privilege to have the opportunity of healing their diseases without money, and without price. Somewhat shy at first to avail themselves of my services they were inclined to draw back, but one and another disease cured by a slight operation or a dose of medicine, confidence began to be inspired, and patients came flocking in. It was peculiarly pleasant for us to overhear the conversation of the by-standers, as they remarked, "Wah, wah, what people these are, in them is centered the knowledge of the Universe! and how unlike our priests and Brahmins, they come not to take our money or our grain, but to give us wisdom for our minds and medicines for our bodies. Wah, wah!"

The simple village people soon began to look upon us as their friends, and consulted us about their worldly affairs. Their fields, crops and bullocks, and had you called at my bungalow you would have frequently seen me doctoring a cow or sewing up the rent in a camel's nose. The only danger was, that they should believe us capable of doing things beyond our power. As you can easily understand, the influence thus acquired presented us with many valuable opportunities for recommending our blessed Saviour and holy religion; an influence difficult to acquire, and sometimes never obtained at all. Shortly after arriving in Beawr, I was anxious to visit my brethren in the other mission stations in Nusserabad and Ajmere. A single incident from my visit to the latter place, may assist to show you the value of medical mission agency. In conversation with my brother Robson, he mentioned that there was a village a short distance from the city, the inhabitants of which, seemed peculiarly set against the preaching of the gospel, that he had the greatest difficulty in getting one or two people collected and even those who came, were more inclined to mock than

listen to him. He expressed himself very anxious that I should visit the village, and see if anything could be done. We went, and my man, with the medicine chest on his shoulder, went through the village proclaiming at the top of his voice, that a doctor Sahib was sitting on the batai, (a seat or platform of stone, and found in the centre of all Rajputana villages), beneath the banyan tree, that he would give medicine to all that came, and charge them nothing for it. Proceeding in this way through the village, still proclaiming, fever patients, rheumatic patients, sore-eyed patients, come out! come out! and you will be cured for nothing by the doctor Sahib, who is sitting on the batai, beneath the banyan tree. The whole village was aroused by a cry so new and strange, and come out they did, and gazed in wonder and amazement. One, more bold than the others, stepped forward and had a tooth extracted, another had an abscess opened, until the rush became more general, and the practice more extensive than I could have thought the size of the village warranted. A woman with three or four more than half naked, half starved, looking children clinging to her, pushed herself forward, and told me that her husband had been unable to raise himself from his bed for more than two years, that she and her family were in the greatest distress, and begged me to see him. I did so, and found a poor emaciated looking creature, dirty and almost starved stretched on one of those miserable native beds. On enquiring and examination, I found that he was suffering from paralysis of the lower limbs, which I considered amenable to treatment. I told him so, and asked him to be brought up to the mission house for treatment.

As it was late before we could leave the village, there was little time for preaching, but we felt convinced, that the Lord had given us the confidence of the people, and had opened a door for the entrance of the truth. Sincere was

our thanksgiving that evening, as we knelt before His throne, and praised Him for what he had done for us. Next morning in returning from the city, we were delighted to see the lame man of the previous evening seated on a buffalo, in front of the mission house, reminding us of our promise to cure him of his disease. A small hospital was formed in one of our out-houses. On examination I found he had fallen into the hands of the native doctors, and the barber surgeon of the village. The one had dosed him with all sorts of trash. The other had leeches, blistered, burned and cupped him to such an extent, that the difficulty was to find a part of his body that did not bear marks of their heroic treatment. Without prolonging the story I may remark, that in the course of 12 or 14 days the man who had not been able to raise himself from his bed for two years, walked back to the village on his own feet. The people flocked round him, asked what charms I had used. When my brother visited the village again he had no difficulty in getting an audience, and found the people so tractable as to warrant his commencing a village school, which the last time I visited the place was largely attended. The city of Nya Nuggur, as you perhaps are aware, was founded and built by Col. Dixon, who did much to open up the physical resources of the country of Ajmere and Mairwarra, the chief centres of our mission. In the city there was a large dispensary, which, when I came to Beawr, had been closed for several years. We applied to the government for it as a mission dispensary—when our application had gone through the usual "circumlocution office," the dispensary was handed over to us. The city people, however, as is always the case, were very much more suspicious of, and prejudiced against us than the villagers. The Brahmin's (who, by the way, are also medical missionaries), afraid that their influence over the people would be impaired by

our presence and practice, set themselves to injure us. They got up a story against us which ran thus :

"The Padres, (missionaries,) have entered into an agreement to make the whole of the people of the Mugra, (name of the tract of country) Christians, in the course of three years. For this they are to receive the sum of three laks of rupees, £30,000. If they fail to accomplish their object in that time, they will require to pay to the government an equal sum. They have been here now nearly two years, and not a single man has been made a Christian. The Padres are now frightened that they will be mulcted to that amount, and cunning fellows that they are, they have sent, and brought from Baliat, (Britain) a padre doctor, who has mixed up all his medicines with the flesh, blood and bones of the cow, and who ever takes any of their medicine will break his caste, and become a Christian."

The lie, ridiculous and absurd as it seems, was believed, and for a time I had the greatest difficulty in making headway against their fears. But God's ways are not as man's ways, nor his thoughts as our thoughts. One day it began to be whispered in the city that cholera had reached Nusserabad, and the British soldiers were falling before it. Yes, but the soldiers are different from Hindustani people, and none of them have yet been attacked, for us, there is no fear. Such was the flattering unction they laid to their souls. By and by it began to be whispered that it had reached the city of Ajmere, and natives were falling before it. Yes, but Ajmere is a large dirty city, and cholera has been there before. Nya Nugur is, as its name indicates, a new city and a clean place, and cholera has never visited it. For us there is no danger. Thus they trifled away the time they should have been making preparations for the coming danger. One morning the city was startled from its false security by the report, that during the night a poor beggar had died of cholera. He

was a poor man, and it might not have been cholera after all. During the day others were attacked, and died.

Now the cholera had come, none could deny the fact. What was to be done to stop its ravages? Propitiate the gods, and feed the Brahmins, was the answer of those from whom they sought counsel. Fifty thousand rupees were collected—the Brahmins were fed. Processions marched through the city, and the gods carried in their sedan chairs. Idols were set up at the gates of the city to intercept the cholera as it entered, but all to no avail.

What shall we do next, for our brothers and sisters, sons and wives are dying at an hour's notice. Feed us again, was the Brahmins' answer. We prayed over the city, we prayed the Lord to give us an opportunity to treat the people, and stay the plague, and an answer came to our prayers.

A rich sete, (banker,) from Marwar, came to the city, was seized with cholera, and given over by the Brahmins as beyond hope. Now they began to think of the Padres, and the Padre doctor, and just as we had finished worship, and were about to retire for the night, a deputation composed of some of the chief men of the city, waited on us—told us what had happened, and entreated us to do what we could for the man. Mr. Shoolbred and myself went—found the man in a state of collapse, and his people shrieking in despair. We got bottles of hot water, placed them to various parts of his body, rubbed and gave him stimulants. Sitting beside him for several hours we applied our remedies, and prayed that God would bless them. We had the satisfaction of feeling the returning pulse, and glow to the cold and stiffened limbs. The eyes opened, and intelligence beamed from them. With a fatigued yawn he turned round his head and fell into a natural sleep—in which we left him. In the morning he was well. The devil had over-reached himself,

and was foiled. Our services were continually in request. The danger was, that over-worked by night and day we might ourselves fall before the disease, but the Lord sustained us. The cholera passed away, and our influence was established, and very pleasant it was, I can assure you, to be met by people who salaaming to us, said it is to you we owe our lives but for you we would have been dead now. Glad were we too, to be enabled to point to Him that had so marvellously delivered them, and hear them confess, "Yes, it is a true word you speak, God has done it, Jesus Christ has done it."

A peculiarity of our mission work in India, and one that is very apt to be forgotten by Christians in Britain and America, is the manner in which women are treated as slaves, or beasts of burden. The salutation of "how is your wife" would be taken as the greatest insult you could possibly offer. The polite way of inquiring for the wife being: How is the mother of your son! The husband is never seen speaking or walking with his wife. Nor, except on their marriage day, do they ever eat together. For a woman to attempt to consider herself equal to her husband would be the most outrageous, and extraordinary thing ever heard of. The consequence has been that comparatively seldom has a missionary of even any standing had an opportunity of preaching the gospel to the women of Hindustan. By means of our medical mission agency, hundreds of the poor women of Ajmere and Mairwarra have been made acquainted with the "Sweet story of old," who, otherwise, would have remained ignorant of the very name of Jesus.

In our cold weather tours we made it a *sine qua non*, that every child we vaccinated should be brought by its mother, and as we have frequently vaccinated a hundred children in a morning, you can quite understand what an important adjunct to our preaching we possessed in

our medical knowledge. Very frequently in looking over a crowd of listeners, we have asked each other now, whether do you think the pugris* or the chudars† are most numerous, and we were unable to say.

During one part of course, I was sent for three months to reside in Ajmere, where there is a government college. I made an arrangement with the principal for delivering a course of lectures on natural science, more especially chemistry. The lectures were remarkably well attended, not only by the students but also by the people of the city. The absurdities of many of the teachings of their holy books with regard to the causes of rain, wind and other natural phenomena were pointed out, and the rude jugglery of the Brahmins most effectively exposed. I, at the same time, commenced a course of lectures on physiology at my own bungalow for the more advanced students who could understand English. They were very greatly interested, which they showed by coming night after night a distance of between two and three miles.

It struck me that we might deal more directly with the errors of heathenism in this course, than in the purely physical ones. When we came to that part of the course that dealt with the subject of life, I took occasion to point out pretty carefully, the various errors into which the ancient Hindus had fallen, with regard to this subject as portrayed in the Rajveda and Purans. In like manner I reviewed the ideas of the Bhuddists, Jains, Parsis, Greeks, Romans and many of the scientific men of Europe and America. The excitement became intense. I was met with all kinds of objections, replies and theories, until our course, was more a metaphysical than a physiological one. One of the teachers came one evening with an essay which he wished to read and when permitted to do so, it turned out

* Pugri-turban.

† Chudar, a veil.

The question being, whether are the men or women more numerous?

to be an attack on Christianity as exemplified in the conduct of its so-called professors, and a re-stating of all the popular objections to our religion which are found floating about in Hindu society. Of course, when my time for replying came I had to confess, with infinite grief, that if they only judged of the nature of Christianity from the character of many of its professors, they would get a very distorted idea of its principles. I told them that as I had only spoken about Hinduism as I found it in their Shastras, so I hoped they would only judge of the principles of Christianity as they found them in the Scriptures of the Old and New Testaments, which I was sorry to find almost none of them had ever read—thanks to the religious neutrality of the British government in India, that tells the pupils in her colleges that they may read Shakespeare, Milton, Goldsmith, Ben Johnson, and heathen and Mahomedan books, but on pain of expulsion, they must not read the Bible.

I recommended them as intelligent men—as scholars, not to rest satisfied with mere hearsay evidence and popular delusions about our religion, but to study the Bible for themselves. The suggestion was more readily taken up than I had supposed it would have been, and the last month of my stay in Ajmere found me with a class of intelligent students around me, studying the revealed word of God. I have repeated the same course of lectures to our village school teachers, and to leave them in a more permanent form and give them a wider sphere of usefulness, I have published them in Arabic, Urdu and Hindi. The little books have been introduced into our college at Jeypore, and into the schools of our own and other missions, where I trust their usefulness may by and by be felt. I mention these latter facts to show you that peculiar doors of usefulness, otherwise shut, are continually opening to the medical missionary.

You ask me about the manner in which

I first became connected with Jeypore, and although the story has been published in *Christian Work* and other religious journals, it is quite possible that some of your friends may not have heard of it. Some two and a half years ago I was passing through Jeypore, the capital of the native state of that name, and for the day stopping with Major Beynon, the political resident of the British government at the Maharajah's court. In course of conversation Major Beynon mentioned that an attempt had been made to educate native doctors for the state in Jeypore, itself—that the students were that day to be examined at the palace, in presence of His Highness the Maharajah, and that he would be glad if I would go and assist at the examination.

Not feeling at all well, and worn out by the trying journey from Beawr to Jeypore. I at first was reluctant to undertake more exertion for that day, I was persuaded, however, to go, and took part in the examination, and at the close addressed them in Hindi as to the manner in which they should practice their profession, looking upon their education as a trust which they had received from God for the benefit of their fellow men, a trust too which he would demand an account of at the last day. At the close His Highness wished to see me for a few minutes and told me that one of his queens had been very ill for nearly a year, and although attended by the civil surgeon of the station, was now in a critical state. I, at his request, agreed to visit her in company with the civil surgeon next morning, and in doing so thought I had discovered the cause of her illness. In the course of a month she was walking about and restored to health. Urged upon to remain in Jeypore, as his Highness' private physician and minister of education, I after much thought and prayer, felt myself compelled to tear myself away from my old station and dear fellow laborers, and enter upon a new and difficult field. Nor have I ever

had cause to regret my casting myself upon Him in this matter who has said, "Behold I am with you always, even unto the end of the world."

Thus, my dear friend, have I briefly reviewed the way by which the Lord has led me during these past seven years. The most severe trial that can befall very many has been experienced by me. Yet when the dark shadow has passed away, I can look up to our Heavenly Father and say He has done all things well.

My missionary course has almost been an unclouded one, my success greater than even in my most sanguine moments I could ever have anticipated, and such, I feel convinced is, and ever will be, the experience of every one who sincerely, and single-mindedly waits upon the Lord in the mission field.

American Christians have already done a most noble work in this benighted land. I most sincerely trust that they will continue to occupy the important position in the mission field of India, they have already held. I am sorry hitherto I have not seen any of your mission stations with the exception of Dehra Doon. But I am sure, if the members of your Board could only see the great and important work carried on their by our friend Woodside, and the girls' school so ably presided over by Miss Beatty, instead of feeling disappointed at the slowness of the work, they would thank God, and take courage.

Let not the love of American Christians towards India grow cold, or say because it is politically connected with England, it has less claims on us. India is yours; in it are the graves of your martyred missionaries. India is yours in virtue of your citizenship to the kingdom of God, and the commonwealth of Jesus. Pour in your missionaries, clerical and medical into it, and let them be accompanied by your earnest prayers for their support and the out-pouring of the Holy Spirit in their work, and let us rest assured that in a little while, "He that shall

come will come, and will not tarry," and Hindustan will present the spectacle of a nation won not to England, not to America, but to England's Christ, America's Christ, the King of kings, and the Lord of lords.

Furrukhabad Mission. N. India.

Futtehgurh.

LETTER OF REV. S. H. KELLOGG.

A Warfare, and its Results.

I LIKE much to think of all Christian work as a grand warfare against the prince of darkness. It is a Bible illustration, and therefore a most fitting and fruitful one. "We wrestle not against flesh and blood, but against powers, against the rulers of the darkness of this world, against wicked spirits (Eng. Bible margin) in high places."

No earthly warfare can compare with this, either in the intensity of the conflict, or the magnitude of the force engaged, or the tremendous issues involved. The contest is for the dominion, not of a kingdom but of a world; the whole human race, the whole host of angels, principalities and powers are engaged on one side or the other; for six thousand years the contest has gone on, Christ against Belial, and Belial against Christ; and there is no symptom of flagging energy, or disposition to yield on either side.

This warfare like earthly warfare is carried on in many places at once. In the secret recesses of the human soul, in the council chambers of kings, and the battle fields of nations alike, we see Christ against Satan, and Satan against Christ.

But it is eminently the church of God who is the army of Christ; and he has appointed to that church a warfare in every country under heaven. No one in America is to think that when he has done what he can for Christ among his own people, his duty is done. The orders are for assault at all points. But have

we here objectors. The man, indeed, who in an earthly army should dispute the wisdom of his commander's orders, or refuse to obey them, would be shot. But as Samuel Rutherford has well said, "Christ does not always hang for treason;" and it is well he does not, else what would become of the Christians who say, "I do not think the results of missions to the heathen are such as to warrant our doing much for them."

The commander's orders are to attack a certain point; and here are men actually stopping to dispute the wisdom of the orders.

Now in the conception of Christian work which we have indicated, lies the precise answer to such objections. Much may be said no doubt, to show that in many quarters the preaching of the gospel has met with glorious success. It is, indeed, my firm belief, that in proportion to the labor and expense, as much, and probably *more* success has attended the preaching of the gospel among the heathen than at home. But I like to put the matter on higher ground. Grant if you please, that there has been next to no success, which is not true; what of that? You, my Christian brother, who are questioning the wisdom of this work,—we question—"What are the orders? Has Christ Jesus commanded his church to preach the gospel to the heathen, or has he not? And if he has, what then?" You persist—"But so little fruit!" you have no business with results! the business of the soldier is simply to obey his commander.

It is high time this matter were well apprehended by the church. Thank God for results, but do not make them the measure of your zeal and daring for Christ. There have been blessed results; and as long as there is a Holy Ghost there will be results; but do not let these be our supreme motive to activity; but rather Christ's commandment, "Go ye into all the world, and preach the gospel to every creature."

Oh, for that spirit of supreme loyalty

to Christ, which we have sometimes seen in the armies of this world, so that Christian men, one and all, shall be ready to go anywhere, lead any forlorn hope be only the commander's voice heard amid the fight,—*"Onward!"*—When shall we see that day in the Presbyterian Church? Her two great divisions will soon be united; shall we now see a new state of things. Will the consolidated army as a unit, be loyal to Christ and obey him in this matter or not? God grant it, for the glory of his name.

Shantung Mission. II. China.

Tungchow.

(LETTER OF REV. J. L. NEVIUS, D.D.,
JULY 5.)

Spreading of the Truth.

I have just returned from a visit to the interior of the Shantung province, having been absent from home more than a month. I am glad to be able to communicate some facts, which I know will be encouraging to those who are interested in our work.

I was accompanied by a Mr. Miao, a young man about 29 years of age, who has been a member of the church only a few months. He is a scholar, and is in independent circumstances, having inherited a small farm from his father. He is an intelligent man and an earnest Christian, and seems to feel it his privilege as well as duty, to give his life to the work of making known the gospel to his countrymen. He is not, and does not expect to be, in the employ of the mission.

The first point of our journey was his village, which is beautifully situated among the hills, about twenty-five miles south of Tungchow. His only brother who is older than himself, is an interesting man, and is also regarded by the other inhabitants of the village as a Christian. He has not yet applied for baptism, but he spends much of his time reading christian books, has commenced

the practice of daily prayer, and seems to take great pleasure in recommending Christianity to all whom he meets with. The villagers generally regard this new religion with disfavor, and most of them suspect these two brothers of having lost the right use of their minds, by taking some mysterious foreign drug. This is to them the most rational way to account for their change of life, and their being so much influenced by foreigners.

About twenty miles further, towards the west, we stopped three days at the city of Chao-yuen. Here Miao has many acquaintances, and here he hopes to locate soon as a catechist, or preacher. We have no church members there as yet, but several persons are interested, and are desirous to have him come and live with them and teach them, as soon as possible. They also promise to contribute to his support. Here too, there is considerable opposition. Many speak of Christianity as a corrupt and dangerous religion, which must be kept out of the country if possible.

The next place we visited was a village called *Ning-kia*, or the Ning-family, which is about three miles west of the City of Sai-chow, which is on the sea coast, 80 miles from Tungchow. In a neighboring village lives a Christian, whose family name is Ran. He is by trade a weaver, and was for many years a Buddhist devotee. He has been a church member a little more than a year. Through his influence Mr. Ning, with whom we stopped, was made acquainted with Christianity, and brought into the church. Ning is a farmer, in very comfortable circumstances. He has fitted up a house as a chapel for preaching, with a sleeping room attached. There are several persons in this and neighboring villages who are interested in Christianity, but they do not feel ready as yet to make an open profession of it.

From Ning-kia, we went to *Tieh-hinchwang*, a small village, about 15 miles east of the city of Ping tu. Here a

Mr. Wong resides, who has also given a house to be used as a chapel. He is about 65 years of age. A relative of his, a Mr. Kiang, who is about the same age is also earnestly studying the Scriptures. He lives 7 miles distant, but often walks to Wong's house to spend the day with him. Neither of these persons has as yet been received into the church, and in fact, it is but a few months since they first heard of Christianity. They seem, however, very earnest and decided, and are regarded as Christians by all their neighbors and acquaintances. Several persons in the neighborhood are also much interested in Christianity. Here too, Satan has raised up adversaries. The brother of Wong has brought a formal complaint against him before the district magistrate, charging him with conspiring with foreigners to introduce corrupt and dangerous doctrines. Opposition had proceeded so far at this place, that we thought it best to go to the office of the magistrate to remind him of the clause of the treaty, guaranteeing to Chinese subjects professing christianity, equal protection with other citizens. We were assured that Christians in the neighborhood would not be disturbed.

From this place we proceeded in a native cart to Tsi-nan Foo, the capital of the province, which is about 300 miles south of west from Tungchow. Here we spent two weeks, and had many opportunities to distribute tracts to literary men, and to converse with them on the subject of Christianity. This important place might be occupied immediately if we had a man qualified for the work, who could come here. As it is, we have not a large enough force to man efficiently the stations already occupied.

We feel great pleasure in furnishing to the church the evidence that the gospel is beginning to spread from Tungchow to the regions beyond, and especially that the natives are willing to give to Christ not only a public profession of their faith, but their property and themselves. We

feel that these new stations are full of and blessing of God's Spirit, which we promise, but we cannot tell what adverse ask Christians at home to implore on our circumstances may arise to mar or retard behalf. the work. All will depend on the influences

MISSIONS OF OTHER CHURCHES.

AMOY—China.

"THE cause which is near our hearts is certainly prospering. I am glad to be able to bear my testimony to the reality of the work of divine grace in the hearts and in the lives of many Chinese. True earnestness of devotion to Christ, and fervent love towards his people, and ardent desires to make others partakers of their blessedness in Him, distinguish many of the dear people among whom I have been laboring. It is delightful to see the effects of the truth of the Gospel now manifest where all was ungodliness before.

"The Lord is faithful, and he still fulfills all he has promised. His presence is indeed realized by his servants, and the power of his Spirit accompanies the preaching of Word in answer to his people's prayers. Our labors in the Lord are 'not in vain.'

"After years of patient labor among idolaters, who had all their previous lives been 'sitting in darkness and the shadow of death,' it was deeply interesting to see at first two, then another, and another, and afterwards many more, awakened by the Spirit of the Lord to receive the light and the life divine by which we are saved.

"The first converts among the natives of Amoy were Gót'hó and his son Peng-an. Three men were previously baptized by our American brethren, but they were not natives of Amoy.

"Gót'hó and his son were artificial flower makers. The father had always been zealous about religion, and earnest in worshipping idols, both in their temples, and in his own house. One day in

passing along the road, seeing our chapel open and people there hearing and preaching, he came in and listened to what was said. He became interested in the, to him, new truths preached. Again and again he came to our chapel, feeling more and more convinced that it was divine truth that was declared. At length he felt constrained to avow himself a Christian. On his giving up idolatry and joining in our worship, he suffered much persecution at home, especially from the bitter hatred of his wife to the doctrine of Christ. But his elder son, Peng-an, soon began to inquire into the meaning of this new doctrine, and to accompany his father to our place of worship. At length both father and son became earnest believers in Jesus; and after much instruction, both private and public, they were received into the Christian Church by baptism. My brother was then at Shanghai, assisting at the new version of the Scriptures in Chinese, and Mr. and Mrs. Young were in England for the benefit of their health. But the American missionaries, Messrs. Pohlman and Lloyd, assisted at their examination as candidates, and afterwards at their baptism in our chapel. Immediately after their admission into the Church, both father and son zealously assisted us in commending the Gospel to their countrymen. And they continued growing in knowledge and in devotion to the Saviour during all the rest of their lives on earth. They were baptised on the 5th of March, 1848. The father, Gót'hó, died in the Lord on the 29th of December that same year; and the son, Peng-an, four and a half years afterwards.

"The second of our converts at Amoy was Tan-tai, who was baptized on November 26th, 1848. He was then a sergeant in the Chinese army, but was mostly employed on board war junks. He was often on shore, however, and then he always came to worship with us. Much and long continued persecution he endured from all his fellow soldiers; but he bore all as a Christian should, and gradually he gained a good influence over many of the men. He rose to be a commissioned officer, and was sent out in command of a vessel to rid the coast of pirates. On meeting the piratical junks, before engaging with them, he knelt down on the deck, before his men, in prayer for divine protection, several of his men kneeling with him. They took one junk, sunk one, and dispersed the rest. Then he with his men returned thanks to God for his goodness towards them. He remained five years after his conversion in the Chinese service. But in 1853 the rebels came and took Amoy and defeated the Chinese Admiral and his fleet. During the fight Tan-tai was taken prisoner by the rebels; but providentially he made his escape out of the small house where he was confined. The Admiral had by that time sailed away from Amoy with all his junks. Late in the evening Tan-tai came running to our house for refuge from the rebels. We kept him safely for four days with us, although the rebels offered 100 dollars for the head of an Imperialist soldier of Tan-tai's rank. Just then Dr. George Smith, the Bishop of Victoria, came into the harbor on his way to Shanghai, in the man of war *Hermes* commanded by Captain Fishbourne. He kindly offered to take Tan-Tai with him as his servant, that he might be employed by Dr. Medhurst as colporteur to the Hakkien Chinese in Shanghai. After the rebels had been driven away, and all was again peaceful here, Tan-tai returned to us. Then we all thought that as he had been abandoned by the Admiral, the Chinese

authorities had no further claim upon his services. And Tan-tai was very willing, at the sacrifice of his rank and of his prospects as a Military Mandarin, to devote his future days in diffusing among his countrymen the knowledge of salvation. He still lives as a faithful laborer in the Gospel of Christ.

"The next convert we baptized was Siok Hoe, Tan-tai's brother. At first he was very angry at his brother for becoming a Christian; but afterwards he himself was graciously led to believe and obey the Gospel.

"Gradually the number of Christ's converts increased, and in the year 1854, my brother having returned from Shanghai in 1853, many women as well as men came forward as applicants for admission into the Church. The first of the women then baptized was our first convert Gô't'hô's widow. Through the influence left by the holy life of her departed husband, and by the divine blessing on the teaching of her son Peng-an, and the instructions she received from us, she, at length,—like Bunyan's Christiana,—resolved to follow her husband all the way to the Celestial City. Twelve and a half years after her husband's death, she also finished her earthly pilgrimage and fell asleep in Jesus.

"As time rolled on, the converts at Amoy rapidly increased; and also at our various out-stations, where churches were established, numbers were gradually gathered to the Saviour.

"At present the adults under the charge of the missionaries of our Society at Amoy and its out-stations number about four hundred. Our American brethren there have about the same number under their care; and so have also our brethren of the Presbyterian Mission.

"Thus the Amoy Mission may be regarded as having connected with the three Missionary Societies employing agents there, about twelve hundred adult Chinese in full Christian fellowship.

"Besides these, there are hundreds of

baptized infants, the children of church members, connected with each of the separate yet harmonious Societies' missions.

"Although we have always been very careful in admitting members into the church, yet we have been grieved with the falling away of not a few both of men and women.

"But we enjoy the fullest confidence in regard to many of our church members who have departed this life, that they are now in heaven, for ever to shine as bright jewels in our Saviour's crown. Very satisfactory has been the evidence given by a goodly number of women and of men, in their lives and in their deaths, that they had received Christ Jesus the Lord, and loved and obeyed and trusted in him; and that they, at the last, departed in heavenly peace, rejoicing in going to be eternally with their Divine Redeemer.

"It is very pleasing to think of the churches under your missionaries' care at the Amoy Mission as being composed of a loving and praying people, living witnesses of the glorious truth that our Redeemer lives again, and reigns as 'Lord of all.' Let us always remember them in our prayers, thanking God for what he has already vouchsafed of blessings upon them, and entreating Him still more abundantly to bless them, and those who labor among them and are over them in the Lord."—*Rev. A. Stronach.*

AFRICA,—Bechuana Mission.

REV. ROBERT MOFFATT who has labored forty-eight years in this Mission, in a recent letter to a friend in Washington says:

Instead of a solitary mission station, from which the heavenly light began to radiate, we have now mission stations or centres of operation, extending more than 800 miles beyond the Kuruman, aye, as far as the banks of the Zambezi has the proclamation been made of a Saviour who came to seek and save the lost, by

our now looked-for and longed for Livingstone. It is impossible to look back on the toils and troubles of the earlier years of the Bechuana Mission and not feel how deep a debt we owe to our Heavenly Father, who supported and cheered us on our onward course. I remember well at one period of the mission feeling that if I could once see the Scriptures translated into the language, and readers able to appreciate their value, I should then, with Simeon, say, "Now Lord, lettest Thou Thy servant depart in peace," &c. I have been permitted, through Divine mercy, to see this object, so much desired, accomplished. Churches have been established. A goodly company has already gone to the many mansions, and numbers are following with the blessed hope of eternal life through Jesus Christ. Thousands can now read the Bible, that Book of books, in their own language. It cannot be otherwise than observable to all how salutary the power of the Gospel is, compared to human influence, to raise the savage to be able to estimate the blessings of religion, the forerunner of civilization. Those connected with our mission stations appear as if a century in advance of those who are servants, *alias* slaves, to be Boers, who think it no part of their duty to care for their souls. The native tribes, however, have little chance of maintaining their independence against the flood of immigration advancing from the south; for independent of the prospect of an El Dorado in the interior, which promises little, there is the irresistible influence of the Saxon race, who are slowly but surely trenching on the tribes beyond them. This, however, is not at all likely to lead to their extinction, to which the Hottentot clans are drawing near. It is painful to reflect on the many tribes in other countries who have passed into oblivion from their juxtaposition with white men. This, however, is not likely to be the case with the aborigines in this country, who are increasing under the moral influences

of Christianity. How far disease and a Sabbath day, to be convinced that brandy, too often the accompaniments of wonders have been done in that re-civilized intruders, may exert their influence, remains to be seen. Ostrich feathers have brought many European traders into the country. The conduct of some of these makes us blush before the natives, who have been heard to say, "We Bechuana were bad enough, but the white man beats us hollow." Only within a comparatively short period three such characters have been buried in a drunkard's grave.

My dear partner and I have passed our three-score years and fourteen, and though the spirit is as willing as ever to pursue the earthly tabernacle fails to follow its dictates with its wonted alacrity. I am still strong, but my power of mind is giving way, memory is beginning to fail, and wakefulness is my malady; but when I look to the interminable regions of heathen darkness beyond, I cannot help exclaiming, "Oh, that I were young again!" I ought not, however, to complain. I have witnessed a great transformation through the power of the Gospel. When the Bechuana Mission was commenced, and for years after, no such thing as trousers, shirts, jackets, gowns, or any tool of European manufacture was seen or thought of. Now one need only see our congregations, especially on

one station only, on which there are two well-conducted shops, which supply the country for hundreds of miles round. Books in the language are being continually bought and read; and it is impossible for me to express the gratitude we feel to the British and Foreign Bible Society for enabling us to place the precious volume of inspiration in the hands of the natives.—*Missionary News.*

Arcot Mission.

The annual report of the Arcot Mission of the Reformed Church, states that thirteen new Christian congregations have been added to those reported last year; one new church has been organized—making a total of fourteen in the mission. The communicants have increased from 489 to 534; the list of nominal Christians reported last year as 1,722 souls, has increased to 2,094; the buildings for the Arcot Seminary have been completed, and a large number of youths have been instructed in the schools and seminaries. Issues during the year, 9,750. In the Medical Hospital and Dispensary, 5,358 patients, requiring continuous treatment, have received the help they needed.

MISSION ROOMS, NEW YORK, OCTOBER 27, 1869.

LATEST NEWS FROM OUR MISSIONS.

INDIAN TRIBES.—REV. J. R. Ramsay refers, in his letter of October 4th, to the good Christian feeling among the Seminoles. He had attended several camp-meetings during summer and fall, and found at all many interested in the truth. Mrs. A. E. W. Robertson, wife of the missionary, makes an urgent plea for additional workers for the Creek Mission. Miss Thompson, who has spent a large part of her life in laboring for the welfare of the Indian, sends \$25 to help the Board towards paying the salary of an additional teacher. "She is now in her eightieth year, with love for the mission work increasing with her years, and still giving care and help here which we should not know how to do without."

BRAZIL.—REV. F. J. C. Schneider writes of some new members to be received soon

to the church at Rio Janeiro. Rev. E. N. Pires writes, September 3, of a late tour made to Sorocoba and vicinity. He says, "Not only the public sentiment, but a respectable number of families and individuals sympathise with us—who are reading the Scriptures, circulating tracts, and attend regularly on our services. Some of these are interesting cases and are doing good." On September 1st, a church was organised of five members at this place.

Rev. R. Lenington refers September 9th, to a young man who came thirty miles to converse on the subject of religion. He is well educated and appears a very earnest and sincere inquirer after truth.

JAPAN.—Rev. E. Cornes, writes August 26th, of several important movements in Japan bearing upon the spread of Christianity. The Bible was freely bought and was even studied in some of the schools. He had heard that the priests of Yedo were discussing Christianity and some of them were favorably inclined towards it.

CHINA.—The Rev. J. S. McIlvaine, speaks, August 4th, of making two experimental trips into the country near Pekin, distributing the Scriptures and preaching some. While listened to he writes that the work had no encouraging features; the people were wedded to their own faith. Rev. J. A. Leyenberger alludes to the gigantic efforts of the Romish church to extend its power and patronage in China. Rev. S. Dodd writes, August 13th, that some of the boys in the school at Hangchow had applied for baptism. There were also several applicants at Sing-z. Rev. J. M. W. Farnham refers in his letter of August 18th to the mission enterprise of the Shanghai church at Se-dong, the trials it had encountered and the continued interest of the church in it. Some were disposed to listen to the gospel and manifested a desire to understand it more thoroughly.

INDIA.—Each of the two Missions has been recently bereaved. To this reference is made on another page. Rev. J. F. Ullmann, in his letter of August 6th, speaks of several matters, all bearing upon the greater efficiency of the work. Several of the churches, he says, are moving in the election and support of native pastors. The subject of systematic beneficence is occupying the attention of some of the churches, and also the support of the poor. Mrs. J. M. Alexander gives some interesting facts, in a letter of August 20th, respecting female schools at Mynporie, which we will publish next month. Since this letter was written, another, dated September 9th, from Rev. J. M. Alexander, has been received, mentioning the death of their youngest son, aged fifteen months. He writes, in connection with the bereavement, "Our Indian missions have passed through great afflictions this year; God grant that they may be blessed to the good of us all. The 21st of October has been proposed by both the upper and lower missions as a day of humiliation and prayer before God that he would have mercy upon us and pour out his Spirit upon us." Rev. J. H. Morrison, D.D. writes from Ambala, September 2, that three more lepers have been received into the communion of the church. But, whilst rejoicing in this and other tokens for good, he refers to the inconsistencies of some of the members of the church. "It is with us as with too many in older Christian lands, the world first, and Christ as a stepping-stone to that great object of desire." The school has been seriously affected by the famine which continues with great severity. Rev. J. Newton mentions, August 23, the death by cholera of the wife of a native Christian teacher at Lahor. Others have been seized with the same disease, among whom were Rev. C. B. Newton, who was with Mr. Henry during his sickness; he was then recovering. Mr. Newton mentions the baptism of a native convert on the 15th of August. Several inquirers were attending his ministry.

CORISCO.—Rev. S. Reutlinger, whose sickness was mentioned last month, died at Benita, July 17th. The removal of this brother is greatly regretted by his missionary associates. His widow will remain and carry on work among the women. Rev. J. Menaul writes, July 26th, of the baptism of two adults and two children. There are four persons in the catechumen class preparing for uniting with the church. Several backsliders are waiting to be received into membership again, and one was received at a late communion. He speaks encouragingly of the work on the island.

SAILED.

Rev. George S. Bergen and wife left New York for India, September 25th. Mr. Bergen, as already announced, meets his own expenses from and to his field; he returns to his station at Lodiana. Rev. Leighton W. Eckard and wife sailed from San Francisco for China, October 4th. They expect to labor in the Shantung Mission. Mr. Eckard is a late graduate of the Theological Seminary at Princeton, N. J., and was ordained as an evangelist by the Second Presbytery, of Philadelphia. On the 16th of October, Rev. Paul H. Pitkin, who had been at home on a visit, sailed, with his wife, for his field of labor at Bogota.

ARRIVALS.

Rev. Augustus Brodhead, of the Furrukhabad Mission, and Miss Catharine L. Beatty, of Dehra, reached New York, October 8th. Miss Beatty's health is still very delicate. Her labors in the girl's school at Dehra were assiduous, and were productive of much good, and it is with the deepest regret she leaves her cherished work.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1869.

SYNOD OF ALBANY.

Pby of Albany.

Charlton sab sch.....	6 00
Carlisle ch, 20; sab sch, 8.....	23 00
Esperance ch, 10; sab sch, 5.....	15 00

44 00

SYNOD OF ALLEGHENY.

Pby of Allegheny.

Muddy Creek ch.....	15 00
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Pby of Allegheny City.

Macauley sab sch.....	5 00
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Pby of Beaver.

2d ch, Beaver Falls, 15; sab sch, 4, for Boys' sch, Chefoo, China.....	19 00
Mt. Pleasant sab sch, for Boys' sch, Chefoo, China.....	8 00

Pby of Erie.

Salem ch, to con Sam'l White L.M.....	84 00
Cold Spring ch, to con Rev. Sam'l Browman and William Jeffries L.M.....	61 00
Fairfield ch.....	15 00

Park ch sab sch, for Shantung Miss.....	50 00
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302 00

SYNOD OF BALTIMORE.

Pby of Baltimore.

Ellicotts City sab sch.....	25 00
Churchville ch.....	50 00

Pby of Carleisle.

Harrisburg ch.....	330 53
Upper Path Valley ch sab sch.....	47 50
Great Conewago ch.....	55 00

508 03

SYNOD OF BUFFALO.

Pby of Buffalo City.

Westminister ch mo con.....	7 78
Central ch.....	115 00

Pby of Genesee River.

1st ch, Caledonia.....	54 30
Warsaw ch.....	48 00
Oakland ch.....	7 00

Pby of Ogdensburg.

Heuvelton ch.....	6 27
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238 35

SYNOD OF CHICAGO.

Pby of Bureau.

Beulah sab sch.....	8 00
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Pby of Chicago.

Oswego ch.....	5 00
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<i>Pby of Schuyler.</i>		<i>Pby of Monmouth.</i>	
Carthage sab sch.....	11 00	Port Washington ch.....	14 00
<i>Pby of Warren.</i>		<i>Pby of New Brunswick.</i>	
North Henderson sab sch.....	5 40	Dutch Neck ch.....	50 00
Spring Grove sab sch.....	2 00	Cold Spring sab sch.....	5 00
	81 40	<i>Pby of Newton.</i>	
SYNOD OF CINCINNATI.		Stillwater ch.....	30 00
<i>Pby of Cincinnati.</i>		<i>Pby of Passaic.</i>	
7th ch, Cincinnati.....	11 00	Wickliffe ch.....	10 73
<i>Pby of Sidney.</i>		1st ch, Morristown, L. B. Ward.....	200 00
Zanesville ch.....	7 28	1st ch, Rutherford Park, mo con.....	15 37
	18 28	<i>Pby of Susquehanna.</i>	
SYNOD OF ILLINOIS.		Rome ch.....	3 50
<i>Pby of Kaskaskia.</i>		Terrytown ch.....	3 00
Pleasant Ridge sab sch.....	5 00	Barclay sab sch.....	7 00
Newton ch.....	7 00	<i>Pby of West Jersey.</i>	
<i>Pby of Peoria.</i>		Woodbury ch.....	57 10
2d ch, Peoria, mo con.....	16 00		484 69
<i>Pby of Sangamon.</i>		SYNOD OF NEW YORK.	
Farmington ch.....	27 25	<i>Pby of Connecticut.</i>	
Sangamon Presb. College.....	27 00	Rye ch mo con.....	18 98
Rev. Jos. Platt.....	70 00	<i>Pby of Hudson.</i>	
	152 85	Goshen ch.....	75 96
SYNOD OF INDIANA.		Monroe ch mo con, 2.43; sab sch, for Dehra sch, 5.57.....	8 00
<i>Pby of Indianapolis.</i>		<i>Pby of Nassau.</i>	
1st ch, Franklin.....	20 00	1st ch, Brooklyn, mo col.....	59 85
<i>Pby of Vincennes.</i>		South 3d st ch, Williamsburgh, mo con.....	39 43
Sullivan ch.....	7 00	Genevan ch, Brooklyn.....	29 70
2d ch, Vincennes, sab sch, for Pekin.....	9 00	Astoria ch mo con.....	25 00
	36 00	Jamaica ch, 96.52; from Mrs. A. Denton to con Anna E. Hendrickson L.M. 30.....	126 52
SYNOD OF IOWA.		Rosa st ch.....	145 02
<i>Pby of Cedar.</i>		<i>Pby of New York.</i>	
Summit sab sch.....	22 50	Brick ch mo con.....	47 98
SYNOD OF KENTUCKY.		Brick ch Chapel.....	3 03
<i>Pby of Ebenezer.</i>		Chelsea ch.....	13 54
Burlington ch, James M. Preston.....	50 00	40th st ch.....	32 04
SYNOD OF MISSOURI.		<i>Pby of New York 2d.</i>	
<i>Pby of St. Louis.</i>		West Farms ch.....	18 60
Fulton Ger. ch Ladies' Assoc.....	15 00	Peekskill ch mo con.....	68 00
<i>Pby of Southwestern Missouri.</i>		Mt. Washington ch.....	100 00
Urbana ch.....	7 00	<i>Pby of North River.</i>	
	92 00	Newton ch.....	17 00
SYNOD OF NASHVILLE.		<i>Pby of West Africa.</i>	
<i>Pby of Holston.</i>		Clay Ashland sab sch, W. Africa.....	4 50
Greenville and Tusculum College sab sch....	5 00		888 09
SYNOD OF NEW JERSEY.		SYNOD OF NORTHERN INDIANA.	
<i>Pby of Burlington.</i>		<i>Pby of Crawfordsville.</i>	
Cream Ridge sab sch.....	4 00	West Lebanon sab sch.....	5 00
<i>Pby of Elizabethtown.</i>		<i>Pby of Fort Wayne.</i>	
1st ch, Plainfield, 45; sab sch, for Futehghur, 80.....	75 00	La Grange ch sab sch.....	2 25
<i>Pby of Luzerne.</i>		1st ch, Decatur.....	3 00
Wilkesbarre ch Miss. sab sch.....	10 00	Bluffton sab sch.....	7 05
		<i>Pby of Logansport.</i>	
		Centre ch.....	5 00
		Bethlehem sab sch.....	3 00
			25 30

SYNOD OF OHIO.

Pby of Marion.

Mt. Gilead sab sch, for Tungchow.....	8 08
Whetstone sab sch.....	1 52

Pby of Wooster.

Keene ch.....	21 60
Millersburg ch.....	25 00
Jackson sab sch.....	28 40
East Aurora sab sch.....	2 60
	<hr/> 89 30

SYNOD OF PACIFIC.

Pby of Oregon.

Eugene City sab sch.....	20 00
N. M. Geary, Albany, Oregon.....	20 00
	<hr/> 40 00

SYNOD OF PHILADELPHIA.

Pby of Donegal.

Slatersville ch.....	86 00
Chanceford ch.....	81 70

Pby of Huntingdon.

Curwinsville ch.....	34 65
Two Individuals.....	35 00
Spruce Hill ch mo con.....	7 30
Beulah ch.....	12 25

Pby of New Castle.

1st ch, Wilmington, Del., A Friend.....	10 00
Forks of Brandywine ch, Miss Rachel Tem- pleton.....	10 00

Pby of Northumberland.

Lycoming ch, for Miss Thompson's exp., 540; sab sch, for sup. of Dina Nath, 46.....	596 00
Rohrsburg Fem. Miss. Soc'y.....	8 24
Margaret J. Berlin's Miss'y Box.....	1 06
Hannah R. Patterson's Miss'y Box.....	70

Pby of Philadelphia.

7th ch, special, from Miss C. H., to assist in sending new Missionary.....	50 00
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Pby of Philadelphia Central.

Rev. James Clark, D.D.....	50 00
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Pby of Philadelphia 2d.

Chestnut Hill ch.....	140 00
Abington ch mo coll.....	38 12
Falls of Schuylkill ch.....	11 00
Brainard sab sch, Easton.....	50 78

1,212 80

SYNOD OF PITTSBURG.

Pby of Ohio.

Bethel ch.....	86 00
Long Island.....	18 40
Bethany ch Male Miss. Soc'y, 57; Female Miss'y Soc'y, 34.20.....	91 20
Central ch sab sch, Pittsburg.....	35 61

Pby of Redstone.

Connellsville ch.....	110 80
West Newton ch.....	6 00
Rehoboth ch.....	2 00

Pby of Saltsburg.

Saltsburg ch.....	157 10
Indiana ch Col., Thos. Laughlin.....	30 00

527 11

SYNOD OF ST. PAUL.

Pby of St. Paul.

Westminster ch, Minneapolis, mo con.....	5 85
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SYNOD OF SANDUSKY.

Pby of Findlay.

Van Wert sab sch.....	5 00
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SYNOD OF SOUTHERN IOWA.

Pby of Des Moines.

Knoxville 1st ch, 19.25; sab sch, 4.60.....	23 85
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Pby of Fairfield.

Ottumwa ch sab sch.....	15 00
	<hr/> 88 85

SYNOD OF WHEELING.

Pby of New Lisbon.

Yellow Creek ch, 36.54; sab sch, 10.25.....	46 79
1st ch sab sch, New Lisbon.....	32 38

Pby of Steubenville.

Minerva ch.....	10 00
Corinth ch.....	20 00

Pby of St. Clairsville.

Graysville ch.....	8 00
Nottingham ch.....	101 00
Rock Hill sab sch.....	10 23
Concord ch, 77.90; sab sch, 9.85.....	87 75
Bethel ch, 17.21; sab sch, 9.29.....	26 50

Pby of Washington.

1st ch Washington.....	17 65
1st ch, Wheeling.....	36 12
Claysville ch.....	5 95

Pby of West Virginia.

Sugar Grove ch, Mrs. E. Shafer.....	2 00
	<hr/> 399 87

SYNOD OF WISCONSIN.

Pby of Milwaukee.

1st ch, Beloit.....	94 50
½ Total receipts from churches.....	\$5078 67

LEGACIES.

Legacy of James McVicker, dec'd, of Derry ch, Pa.....	90 00
3 years int. on Legacy of David Koplin, of Newton, Hamilton, Pa.....	36 00
Estate Jos. Fleming, late 2d ch, Mercer, Pa.....	89 00
	<hr/> 215 00
Less exp. M. G. Yonce Legacy.....	66 67
	<hr/> \$148 33

MISCELLANEOUS.

State Line City sab sch, Ill., 1; Int. on fund left by Thos. P. Cope, dec'd, of Philadel- phia, for Alex. High sch, 41; A Friend, 100; Anon., 1; Cash, 25; Gen'l G. Loomis, 3; J. K. W., 5; L., 5,000; Mrs. B., 5; M. E. Brown, Valparaiso, Ind., 10; Laurel Hill Miss. sab sch, L. I., for Rev. T. S. Wynkoop, India, 30; A Friend, Newark, 1; Mrs. James Pollock, Philadelphia, to ed. Boy at Tung- chow, 45; N. C. Thompson, Rockford, Ill., 100; J. Robinson, Ill., 1; C. B. Fisk, Ill., 1.19; Society of Inquiry, Oxford Female Col- lege, Ohio, 45; Brookfield, Pa., Mrs. N. Lea- son, 35; Rev. C. J. Collins, Wilkesbarre, 10; Charlie and Marion Ross' penny savings, 1	
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\$5,425 44

Total Receipts in September, 1869. \$10,663 44
Total Receipts from May 1st.....\$54,307 11

WM. RANKIN, JR., Treasurer.

VOLUME XXVIII.

NUMBER 7.

THE
FOREIGN
MISSIONARY.

December, 1869.

NEW YORK.
MISSION HOUSE,
23 CENTRE STREET.

E. O. JENKINS, PRINTER,

30 NORTH WILLIAM ST.

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

New Missionaries,	145
A Six Months' Record,	147
Communications from the Missions :	
Shantung Mission—N. China—Tung Chow,	147
Shantung Mission—N. China—Chow Yuen,	149
Brazil Mission—Rio de Janeiro,	151
Furrukhabad Mission—N. India,	154
Odes in Praise of the Saviour	155

MISSIONS OF OTHER CHURCHES.

Boondee and its Maharajah,	156
Missions in the South Seas,	161
Responsibilities of Ministers,	164

MISSION HOUSE, NEW YORK.

Latest News from our Missions,	165
Donations,	166

THE FOREIGN MISSIONARY

DECEMBER, 1869.

MISSIONS OF THE PRESBYTERIAN CHURCH.

NEW MISSIONARIES.

From the very nature of the case the missionary work cannot stand still. To succeed it must advance, but its advances in the present condition of things demand an increasing expenditure of men and means. No man can then free himself from future obligation by any one specific offering at the present time. What may meet duty to-day may fall short of it to-morrow. As the work spreads, as agencies multiply, as providential interpositions take place, and as means increase, obligation keeps pace with them, and this obligation rests upon every Christian. It takes in what he is and what they require. Thus more is demanded of every member of the church, for the world's evangelisation, than when Carey went forth to India, or Judson to Burmah. The sums now thrown into the treasury, or the missionaries furnished could not then have been used. But as appeals were made then for both, to turn the thoughts of the Church to the work and awaken the sense of responsibility, so now from a higher plain of Christian duty and activity, the same cry is heard, to take advantage of what has been gained and to give a quickened impulse to the cause abroad, and to the spiritual life of God's people at home.

The missionary enterprise has to struggle for an advanced position in the Church, as well as among the heathen. Resistance has to be overcome, antagonisms have to be encountered, and opposition borne down, in both. The advance in each is gradual but sure.

As no one particular agency in the foreign field draws to itself all the Divine blessing, so no one single agency at home gives an undivided impulse to missionary devotion and zeal. Sometimes one thing and sometimes another arouses attention and directs increased effort to this work; at one time signal successes call forth gratitude and liberality; at another time reverses bring out the strength of the Church, and lead her to do more for the cause. Now, a death affects; next, a new missionary leaving home and friends touches the hearts of many and binds them closer to it. In these and other ways God is educating his people for grander endeavors, and through all is he addressing them to make his cause theirs, and by prayer

and effort, sympathy and gifts, to do all that they can for his glory and the salvation of the perishing.

Owing to the continued presence and dread of a debt, the Board at its last meeting was led to pause in its aggressive policy, and ask the Church through her representatives in the General Assembly what course should be pursued about sending out new laborers. The action of that body was the only one consistent with its past history and with the growing demands of the work, and it was, **SEND FORTH THE LABORERS**. Yea, this aggression is her life, and this position is her glory. As a Church of Christ she could take no other posture. In obedience to this command, the Executive Committee have sent forth to different points new laborers, or returned to their former fields several who were at home for health. Thus, since May, two have gone to Bogota, three to Brazil, three to Japan, thirteen to China, ten to India, and two more have been appointed for one of the Indian tribes—of these twenty-two are new laborers.

A few friends have come forward and contributed for the salary of one of these for a year; other friends have met the expenses to the field of another, but upon the funds of the Board are the others thrown for outfit, passage and salary. In all of these has the Church an interest; hence, their going forth appeals to the whole body and lays an increased obligation upon them to meet these new expenditures.

It is evident from this great reinforcement, that the Board cannot carry on its operations on the amount of the previous year. To it a considerable sum must be added, and this must be met by our branch of the Church. We cannot appeal for help from others. Those who have left home, and severed ties that bound them to their native land, and have gone far hence to the Gentiles are from our own Church. To them we stand closely related, and they must have in this work our sympathy and aid. As we have promised, so we must perform. On the faith of the Church they and all engaged with them, in evangelistic service, have gone. The debt created, must be paid. It cannot be repudiated. Let it speedily be met, and let the cause draw to it many hearts and hands, and receive a new impulse from the reinforcement of the year.

A SIX MONTHS' RECORD.

OUR Treasurer has made public the following Statement—

Receipts from May 1st to November 1st, 1869	.	\$60,639
“ “ “ “ “ “ 1868	.	62,844
		<hr/>
Less this year	.	\$2,205
Cash payments to November 1st, 1869	.	\$161,907
“ “ “ “ “ “ 1868	.	154,129
		<hr/>

Increase of payments this year . . . \$7,778

For the first five months of this year there was a gratifying increase, but

in October, the last of the six months, only \$6,432 were received; while the donations for the same month of the previous year were \$21,037.

In November, ten missionaries left their homes for China. These with the twenty-one who have sailed will have to be supported during the remainder of the year, so that the expenditures of the next six months will be greater than those mentioned above. This simple statement is sufficient to indicate the necessities of the Board, and to serve as a guide to all pastors and churches, as to the increase demanded at this juncture.

We are sorry to see a falling off in some of the contributing churches. There are no doubt valid reasons for this, but others that have been prospered must more than make up the deficiency.

The last General Assembly inaugurated a new system by laying before the churches the sums needed to carry on the Boards with efficiency through the current year. As far as the Foreign Board was concerned, the amount given covered simply the appropriations for the year, and the whole will be required to meet its expenses. In the appropriations of the different Presbyteries and among the different churches, it must be understood that all churches will not contribute, and that the giving churches hitherto must go far beyond the sum required of them to meet their quota of the whole. From some symptoms and utterances we are afraid that certain churches will be satisfied with the amount specified by the Presbytery, though that may fall short of their former contributions. If any thus act that have done and are capable of doing more, then the plan will be to such an evil. While the Board and the General Assembly may by certain utterances seek to guide the whole church as to duty, no individual member or congregation is responsible to these, but to the Great Head of the Church. Our chief judicatory, by its late action, does not seek to interfere with individual giving, but only to call out the liberality of its churches and by system endeavor to reach all. This has hitherto been a great defect. The many have not given. They must be reached, and the design of the plan referred to is to accomplish this. Let every member of the church give, and the Board will not be crippled for funds, and if each will measure his gifts by what the Lord has done for him and heaped upon him, the treasurer will have no need to publish so often the great difference between the disbursements and the receipts.

COMMUNICATIONS FROM THE MISSIONS.

Shantung Mission. N. China.

Tung Chow.

THIS letter of Rev. Dr. Nevius is very much in keeping with that of Rev. C. W. Mateer. Both show the progress of truth and the efforts of the enemy to overthrow

it. This is the second stage of the work in heathen lands. A reception of Christ will call forth persecution. But by it He will carry on his own cause. Let the Church, as in apostolic times, pray without ceasing, for all who are thus tried:

It often happens in missionary life that

our difficulties and encouragements come together, or rather grow out of the same events. This is the case with us at present.

I wrote to you a few weeks since of the fitting up of chapels by native Christians and inquirers connected with us in the villages of Tieh-lien-chwang, and Ning-kia. The former of these places is about one hundred miles distant from us, and the latter about eighty, and they are forty miles apart. I was very much pleased with the indications of promise which I saw in both of them, when I visited them about two months ago. Since that visit, events of a somewhat unusual character have taken place in both localities.

When I was in Tieh-lien-chwang, formal charges were made against the inquirer Mr. Wong, who had given part of his house to be used as a chapel, accusing him of being in league with foreigners in endeavoring to introduce corrupt and dangerous doctrines. We called on the authorities of the neighboring city of Ping-tu, and were assured by one of the officers that Mr. Wong and others should not be molested. We left him and Mr. Yuen, the Christian who lives in a neighboring village, and through whom Wong received a knowledge of Christianity, exhorting them, in case they should be called before the authorities, to state frankly their reasons for embracing the Christian religion, and to insist upon their right to be Christians, and upon equal protection with other Chinese citizens.

Four days after we left, Mr. Yuen was in the large town of Malan, a short distance from his home, when he was called upon by six official messengers from the office of the district magistrate, with a summons to appear before the magistrate as soon as possible. They also demanded a considerable fee to pay them for their trouble in coming, and to insure their kindly offices afterwards. Yuen persistently refused to give them a cash, saying that he had no law-suit to prosecute,

that he had committed no offence, and had no favors to ask. It was already about night-fall, but he returned with them at once to the city, a distance of about ten miles.

The next morning he was summoned before a deputy of the district magistrate and examined. In the mean time further efforts were made to extort money from him, but with no success. It would occupy too much of your space to give in detail all the conversation which took place, the objections which the officer made to Christianity, and his urgent advice to Yuen to have nothing further to do with it. Yuen conducted himself with great self-possession and tact, and evidently defended himself and Christianity in a way which the officer could neither gainsay nor resist. He was rather peremptorily dismissed, and returned to his home.

Wong was also summoned the same evening, and reached the city the next morning. In his case as in Yuen's, the messengers failed entirely in their efforts to extort money. When the magistrate learned that Wong had not yet "entered the religion," he was the more earnest in endeavoring to dissuade him from doing so, telling him he was incurring a great risk, that foreigners would in the end make a great deal of trouble, and would probably get his property all away from him. He was urged to shut up his chapel, and to use his influence to dissuade others from being Christians. He was also pointed out to Yuen, as an illustration of the evil effects of Christianity, in making a man reckless, self-willed and obdurate. Wong replied to these objections and this advice, in such a manner, that the magistrate dismissed him after a short interview, saying "It is evident that you too have taken the foreigners' drugs" or "medicines".

There has been no further disturbance in that neighborhood since, and we hope that inquirers will not be further in-

terfered with. There are now six persons from that place, who are stopping with us as guests, and are studying the scriptures and Christian books, with great interest and assiduity.

Difficulties of a more serious nature have arisen in Ning-kia, which show that there is a great deal of anxiety among the people, from fear that the Christian religion will spread among them. The most earnest opposer is a wealthy man in the village, who is afraid that his only son, who is interested in Christianity, will be ruined! They appear to be not only opposed to the doctrines of Christianity, but especially afraid of the consequences of its being introduced among them, supposing that it will, in some way, bring them eventually under the power of foreigners, and into collision with their authorities.

They have fixed upon the following plan, to put a stop to efforts to propagate Christianity. They have banded together in a solemn league and compact, having adopted certain rules or laws, which they seem determined to enforce in the village. If Mr. Ning, (the man who has opened the chapel,) receives and entertains again the foreigner *Ni*, (myself,) he is to be read out of the clan, and to be no longer regarded as having the family name. If any other person in the village becomes a Christian, he is to be fined 5000 cash. If any one goes to the chapel, he is to be fined 1000 cash. The offence of secretly holding intercourse with either of the Christians Ning or Pan, is to be visited with the penalty of 500 cash. It is further determined, that persons who come from other villages, to inquire about Christianity in the chapel, will not be allowed to leave the village without paying a fine. The clan have informed the authorities in the neighboring city of Lai Chow, of the plan which they have adopted.

We have advised the native Christians, who paid us a visit a short time since, to ignore the whole thing for the present and to go about their regular work, being careful to avoid anything which

might give rise to a popular outbreak, during the present period of excited feelings; and also to urge those under their influence, stoutly to refuse to pay any of these fines, thus obliging the villagers, either to give up their plan, or to bring this matter before the magistrates, and thus test the legality of their proceedings.

It is an important fact, that none of the native Christians or inquirers in these villages are in our employ, or as far as we can see expecting any temporal advantage from us.

I am sure that those at home, who regard themselves as identified with us in our work here, will feel a real interest in, and sympathy for these native Christians and inquirers; and we ask such to "help us in your prayers," that these difficulties may be overruled, for the more rapid spread of Christ's truth, and for the development of more earnest faith, and zeal, and courage, in the native Christians.

We hope and trust that this may be the result.

Shantung Mission, N. China.

Chow Yuen.

LETTER OF REV. C. W. MATEER, AUG. 26.

In the November number of the Record, is an account of the occupation of this place, by a native Christian. That contained the bright side of the work; the following letter sets forth the dark, or the persecutions suffered by the young evangelist. Trials like this must be expected in the earlier stages of evangelistic effort, and they all have a bearing upon the development and progress of the cause. May the young brother have grace to continue to be a true confessor for Christ, and let the Church pray for him and others.

I wrote by last mail some account of an enterprise begun in the city of Chow Yuen, some fifty miles southwest of Tung Chow. It now becomes my painful duty to give you the sequel.

After I returned home, Mr. Meaon went on with his work, preaching and talking to such as came to his chapel. But a few

days, however, had elapsed, when all unexpectedly he was visited by two constables, and hustled off, together with the man from whom the chapel was rented, to the office of the magistrate. The man who had rented us the chapel was first called into the presence of the officer, and fiercely accused with having rented a house to the "foreign devils," (this is the term the officer used throughout,) and was forthwith beaten most cruelly to the extent of two hundred blows, with the large bamboo, and then sent in chains to prison. Mr. Meaon was then called and told that as the followers of Jesus were constantly in the habit of secretly kneeling and reciting incantations and curses, they must have some sacred and improper communication with invisible beings, and that their doctrine hence could not be good. Mr. Meaon replied by briefly rehearsing the chief doctrines of the Gospel, concluding with redemption through Jesus Christ. The officer greatly enraged, asked if Jesus Christ could indeed bear punishment for him, and Mr. Meaon replied that he certainly could. Upon this, the officer, still more enraged, ordered him to be beaten fifty blows with the bamboo. At the close of this infliction, seeing the blood flowing from his wounds, he tauntingly asked, "Can Jesus bear this for you"? and forthwith ordered him to be chained and put in prison.

In the evening he was called again, and another effort made to extort confession, but failing in this, he was ordered to Tsi Hea, to the magistrate of his native district. Next morning early he was marched off with a chain round his neck, and his hands bound together before him, and so compelled to walk the forty miles to Tsi Hea. Towards the end of his sorrowful journey, worn out by fatigue, and suffering every step from the wounds made by the beating, he strove to drive away pain by singing, "There is a happy land, far, far away," etc.; the heartless men who urged him on jeering and reviling the while.

Early next morning after his arrival in Tsi Hea, he was called before the magistrate and confronted with the charges made by the Chow Yuen magistrate. They were such as these: being in league with foreign devils, taking forcible possession of a house in Chow Yuen, using the false pretence of preaching religion, and so deceiving the people by artful words, striving to corrupt the minds of the people so as to form dangerous combinations against the State, being possessed of many secret magical arts, etc. He was ordered to confess, but replied that he could not confess to what had not the slightest foundation in fact. In order to extort confession he was beaten three hundred blows with the small bamboo, and then received one hundred on the face. Still refusing, he was remanded to chains and confinement. Next day he was called again and put through a searching examination as to what Christianity was, during which he bore a faithful testimony, not knowing what answer might be the occasion of more beating. The officer was especially searching as to how the Christians prayed, and what they prayed for, and Mr. Meaon, as the best explanation, kneeled and prayed in his presence. During this day I arrived and went to see the officer, and bore witness to Mr. Meaon's good character, and to his regular connection with the Christians in Tungchow. The officer promised to go no further, but wait instructions from his superiors. I then came home with all speed, and we reported the matter to the chief officer here, and to the consul in Chefoo. Over a week has elapsed and nothing has been done. Mr. Meaon still lies in prison, subject to the cruel mercies of a set of greedy underlings, who live by extortion, and who are all the more fierce in their demands, because they know he will appeal to his foreign friends for money.

I shall not soon forget my feeling when I saw this Christian brother with a chain round his neck, and his body disfigured

with bruises—for the Gospel's sake. I could not restrain the tears as I looked him in the face.

It is one thing to talk of persecution a thousand miles away, and another to see it face to face. I assured him of our sympathy and unceasing prayers for him, and that I would do my utmost to rescue him; but I came away with a heavy heart, feeling that there was little hope that our consul could do anything, when he was strictly charged by the government to do nothing. Numbers of the native Christians have boldly visited Mr. Meaon in prison and some of them even prayed with him. All have been stirred up to pray as never before, and made to feel that their only hope is that God will interpose in their behalf.

This young Christian has been guilty of no offense against the State. The charges preferred by the officers are pure fabrications, the inventions of malice and hatred to the truth, and would never have been entertained by the officer had he not been too glad of a pretext to get the Christians in his power. The accusers of this young man kept themselves secret, but it is supposed they are some of the under officers and hangers on at the Ya-mun at Chow Yuen. That he should show so much zeal without any pay from foreigners, doubtless provoked them, (the Chinese will tolerate almost anything they know a man is hired to do,) and they were also irritated by his denunciations of their notorious vices, and took this way to vent their spite, doubtless hoping to extort money from him.

What the result of all this may be God only knows. If Mr. Meaon is simply released and the wrongs unredressed, other things of this kind are sure to follow soon, and our work may soon be seriously embarrassed, perhaps quite stopped. The only limit to the evil that the rulers of China will do us, is what they dare do.

Let Christian people pray for us, and for the helpless little band of Christians in China.

Brazil Mission.

Rio de Janeiro.

LETTER OF REV. A. L. BLACKFORD,
SEP. 22.

Mr. Blackford mentions in this letter the organization of a sixth church in Brazil. This is a cause for gratitude and an additional incentive to occupy that land. It is important that our Church should occupy other points in that country, and that are prepared for the laborer.

MISSION WORK IN BRAZIL.

The meeting of the Presbytery of Rio de Janeiro at Sao Paulo in August called me back to that scene of my former labors, and circumstances permitted me to remain for a little and spend a few days in the itinerant work, which has given such happy results in that province these last few years. I accompanied the brethren who live in the interior, on their return, as far as Jundiaby, a small town at the present terminus of the railroad. Two families of our former parishioners now live there. In the humble dwelling of one of them, with the earth for a floor and the rough-tiled roof for a ceiling, we met at night for Christian worship. About a dozen persons were assembled in that lowly room, to whom Bro. Conceicao preached one of the best Gospel sermons I have ever heard. Rich in precious truth, simple, clear, forcible, beautiful in style and expression, it was delivered with a grace of oratory seldom surpassed in the best served pulpits of any land. Some days afterward the brother in whose house the meeting was held, wrote me an urgent letter to return and preach to them again, as others were very anxious to hear the gospel.

On my return, when nearly back to Sao Paulo, a young man in the same car with me addressed me as *Senhor Padre*, saying he had formerly heard me in Sao Paulo. An old man sitting directly in front of me asked: "Are you a Protestant padre?" "Yes," I replied. "Well, I want some explanations on that subject; and if you

had not been reading that newspaper we might have been talking about it the whole way down." The few remaining minutes before we parted were chiefly spent in hearing his statement of the points he wished explained. I learned that he lived in a town some forty miles to the north of Sao Paulo, through which Bro. C. had passed lately in one of his preaching tours. He had not heard him, but had heard of him and his work; and his spirit had been awakened to an evident desire to seek after the truth.

Sorocaba.—After two or three days' delay to get our traveling apparatus together and in order, I set out, accompanied by our faithful colporteur, Mr. Botelho, for the town of Sorocaba, something more than sixty miles to the south-west of the capital.

As this place lies off the line of railroad travel, we have to fall back on the more primitive mode of transportation on mule-back. We must have one each for my companion and myself, and a third with a pack-saddle, to carry our supply of books, clothes, etc. To buy, shoe, saddle, load and mount such a train is a much more tedious process than, valise in hand, to walk to the depot and step into a comfortable car; so it is late in the afternoon ere we get started. Our long-eared baggage-master doesn't seem to relish much his office, and manifests his feelings in sundry antics, which occupy no little time. We have made but four miles when night overtakes us, and we have still two more to ride ere we can find a house. So we dine about 8 P. M., and find our beds, composed of a coarse mat, spread on a wide bench. In general a straw mattress is added, and the bed is even then hard enough for sore muscles and aching bones. We must be up by break of day to bring in and feed our animals for an early start. Riding eight miles we stop for breakfast, and must wait till it is prepared, including the killing of the fowl. It is ready in about

two hours. Hunger is a good sauce, and wonderfully helps one to ignore certain circumstances, which at home would spoil a meal entirely. We are mounted again before midday, and, after riding twenty miles under a hot sun, and over hilly, and, in some places, mountainous roads, stop again for the night, in doubt as to whether our mules or ourselves have suffered most from the day's work. We are shown to a room in a house across the way from the dwelling and venda, and at first think ourselves the only occupants. But ere long the fleas begin remorselessly avenging our invasion of their pre-emption rights. We dine perhaps an hour earlier than the day before, and seek our couches, which to-night have the additional mattress. But as it is quite cool, and bed covers are scarce, we have to sleep under our rain-cloaks and saddle-blankets. Even thus, however, tired nature's sweet restorer comes to our aid, just as if all were in proper order.

A ride of six miles the following morning brings us to Sao Roque, a town of perhaps 1000 inhabitants. Here we spend the day, and remain to preach at night. Mr. Botelho visited a number of persons during the day and sold some books, but reported that a good many of the persons most interested in the gospel were absent from town.

At night we held service in a room of a small inn, where I preached to about thirty persons, who were at least attentive hearers for the time being.

The only interruption was by the delegado, who appeared outside soon after the service began, and ordered the door and windows to be closed. The order was illegal, but as the owner of the house was frightened, I allowed it to be done. The municipal judge, who was one of the most attentive auditors, said, after the meeting was over, that the delegado's order was without any authority in the law. These delegados are oftentimes, as in this case, ignorant and arbitrary men—mere tools of the politicians of the dis-

strict, and sometimes of the priest. These acts of petty tyranny do not, however, in general, hinder our work, but, on the contrary, often excite even more the spirit of inquiry.

This is the town in which Mr. Pires preached to such large congregations during Holy Week, in 1867. It will hereafter form one of the interesting outposts of Sao Paulo and Sorocaba. The next day—August 27—we reached Sorocaba in the evening, after a ride of twenty-five miles. Mr. Pires had left only the day before, after a month's sojourn in the place, during which time he had preached almost daily. We lodged with a family deeply interested in the truth, and in the dining-room of their house held service every night for six successive days. The attendance would average about fifty persons, some of whom came from a distance of three or four miles in the interior of the country.

Bro. Conceicao had been partly brought up in this place, and soon after entering the priesthood had served as curate to his uncle who was then vicar of the parish. During his first itinerant journey in 1866, he preached here. It was my privilege to visit and preach in the place twice during the same year.

Organization of a sixth church.—Several of the other brethren have been there at different times since. A good many Bibles and evangelical books have been put in circulation in the interval. A deep and lasting impression has been made in the community. The change since I was last there—three years ago—is very manifest. The gospel and Protestantism are the general subjects of conversation in the town. The parish priest seems to make but little formal opposition, and even this has not much influence with the larger parts of the community. What hinders most of all, here as elsewhere, is the terrible dead indifference—the legitimate fruit of the Romish system and teachings. On the night of the 1st of

September we organized a church, receiving five persons on profession of their faith, and celebrated the Lord's Supper. It was the first time this solemn rite had ever been witnessed by any but ourselves, and one other member of our church in Sao Paulo, who was present. Those who were mere spectators gave the most interested attention, and a deep impression seemed to be made. Besides the five admitted to the church, two others, young women, wished to make a profession of their faith, but as they live four miles in the country, and their mother is bitterly opposed, they could not. One of them succeeded in attending the meeting at which the church was organized and the Lord's Supper celebrated.

The history of her conversion is interesting and encouraging, and I hope, in a future letter, to give some account of it. There are still others desirous of uniting with the church when occasion shall offer.

Sorocaba is a point of great importance as a missionary station, and should be occupied permanently without delay by suitable men. A fair is annually held there at which many thousands of horses and mules, brought up from the Southern provinces, are sold to go to the North. Numbers of men are thus brought together at this point from all parts of the empire. And there is a wide awake tone to society not found in most parts of the interior. It is also the center of one of the most flourishing cotton-growing regions of the country. Many other towns and villages are accessible from this as a central point. The city contains, I judge, a population of six to eight thousand. The church of Sorocaba makes the sixth in connection with our mission and Presbytery.

It is only six years since our mission was begun in the province of Sao Paulo, and we have, by the blessing of God, already four churches in that province, with an aggregate membership of 137, besides one other in the neighboring province of

Minas Geraes, with a membership of fourteen.

Three of these churches are without a stated pastor. Who will come to these fields white to the harvest?

Furrukhabad Mission. N. India.

Mynpurie.

LETTER OF MRS. J. M. ALEXANDER.

THE opening for Missionary labor among the women in India; the efforts put forth for their education; the encouragements to work; what the wives of Missionaries are doing among such, and the need of laborers, are here set forth by one who needs assistance in *her* work.

Zenana Schools.—You will be glad to hear of progress among my Zenana schools. There are eleven schools in all. Besides three in villages and six in the city taught by Pundits, I have two in the city taught by women. These last have been in operation only for the past month, but are already giving great satisfaction. I had great difficulty in carrying out my plan in regard to women having charge of schools and had to contend with not only native prejudices, but with the obstinate resistance of the Pundits, who feared they would soon lose their places as teachers did I employ women. These women who formerly belonged to our Normal School, were influenced through fear, and they too were disposed to give me trouble. One of them refused to teach; so my only plan then, was to refuse her a place in the school where she has been paid a small sum. After staying away a few days, she was glad to return, confess her fault and agree to my terms. Both of them now have nice little schools, and they seem very happy in their work. The children under their care are happy too, and all, teachers and scholars, always have a smile and a cheerful salaam for me when I go among them. The work among the

women and girls of Mynpurie is encouraging and we have the promise of increased encouragements, if I might have help, and means to open other schools in different sections of the city, and the surrounding villages where hundreds are still living in ignorance, and darkness of heathenism.

In a village six to seven miles distant, where we can support but one school, the average daily attendance is over 30. In the remaining ten schools, both in city and villages, the numbers in daily attendance vary from 12 to 20; and the ages of the pupils range from 5, to 40 and 50 years. We have the full round face of the child beside the worn wrinkled face of the woman, and the dark hair of the daughter in contrast to the grey locks of the mother. It is a sad, yet pleasant sight to see the little girl helping her mother over the hard words of the lesson, and the mother in her turn encouraging the faltering tones of the daughter, when it comes to her turn to read with the *Mem Sahib*. So far as we can see, the Pundits are interested in their work, and each month shows a good degree of progress in learning among the scholars. Our books are favorably received, and the Bible is asked for. While Geography, History, Arithmetic and Readers, are faithfully studied, the Catechism and Bible, the Pilgrim's Progress, and other good books translated into the Hindi are gladly studied and read. This acceptance of such books is encouragement to persevere in the work. One woman, a widow, is I hope, seriously interested in the truths of the Bible, and is studying it carefully to find for herself the blessed plan of salvation. Thus far it is done privately, unknown to her friends; but may we not hope that God's Holy Spirit will ere long so shine into her darkened heart, that she will be constrained to confess before the world, what love she feels for Him who has died for her. May God in his love and mercy, use these schools as the means for

bringing many poor heathen women into the fold of the Saviour.

Workers Needed.—The Zenana work calls for more attention than I can give it; for if I take it up, the schools, which are evidently making advancement, must be neglected. I have been invited to visit several houses; but have succeeded only in making two or three visits to one house, which I can take in my round of school work. Here I have been received most kindly, and have been urged to repeat my visits. The other day I gave a copy of Luke's Gospel to one of the women of the house, and she seemed greatly pleased with it, and promised to read it. She has been learning to read.

There are some houses to which I have been invited, for the purpose of giving lessons in wool-work, as the husbands seriously object to their wives having anything to do with books. I am quite sure, however, that could I go, teaching needle-work would be but an introduction to the learning of far higher things. With a little caution—caution without compromise of principle—we may in this way, pave the way towards instruction in the great truths of God's holy word. Thus you will see the opportunities are many; but my difficulty lies in my lack of help. There is abundance of work; but it requires attention, and more attention than the Missionary's wife can give, when her duty to her own family and house is taken into consideration. I have been

greatly disappointed during the past week, by having Miss K*** write me of her inability to come to India. I must now hope and pray that Providence will raise up another equally fitted for the work. To whoever will come the signs are cheering; and there is promise of a glorious reaping-time, if in the present, even amid tears, we sow the good seed of the kingdom.

The native Christian school in our compound must also be reported as doing well. It is under the immediate charge of an excellent young native Christian woman, who also gives me assistance in visiting the heathen schools. She is truly interested in her work. In this little Christian school, numbering ten girls, Geography, Arithmetic, History, &c., beside the Bible and Catechism in Hindi and Urdu, are taught. One afternoon in the week is devoted to learning to sew; and I am teaching some of the older girls wool-work, which makes for them a pleasant change from plain sewing. One morning each week, I have a small class in English. It meets on our verandah, and the members of it are interested in their lessons, and consequently are making progress.

I hope you will not be uninterested in the details of mission work I have given you, from this quiet corner of the Lord's vineyard; and I trust that you and others will pray for our success, while we give our strength toward gathering into the fold those for whom Christ died.

ODES IN PRAISE OF THE SAVIOUR.

FORSAKE the gods and goddesses, give over fasts and pilgrimage;
Let vows and rosaries, austerities and offerings, be out of mind,
Purans and Veds a war of words against each other ever wage;
Be wise, nor let your heart there entertainment find.

The shame of the world count naught, rouse up from sleep and be wise;
Forget whatever is false, and into the truth, this day, O come;
The Son of God, Christ Jesus, is of a truth the Lord;
Forsake all others then, and cling with the heart to him.

His hands of power on heads of worshippers he laid,
Whose minds were turned to him, the dead he raised.
Hands to the handless, eyes to the blind he gave,
And to the lame gave feet, the dumb broke forth in praise.

Paralysis was healed, foul limbs of lepers cleansed,
Fevers he broke, and demons shrinking fled;
Oblivious of this Lord Jesus none are blest,
They—only they—are blest who put their trust in Him.

Praise the Lord, the perfect Saviour,
Jesus, Son of God, Creator.
Him who with the heart remember,
All their sins are gone forever.

Him who serves with soul and body,
Peace obtains and life e'erlasting.
Look to Him—the shame despising,
Worshippers of Christ are saved.

The Lord for all the world did die,
He died that sinners might be saved;
All sin and curse at once are gone,
For those who refuge take in him.

Those men are fools and will repent,
This gracious Lord who do not love;
They in eternal bliss will live
Who heart and soul to Jesus give.

There's none on whom to rest in all the world but Christ,
Refusing Him, who others praise, are brutish fools.
O beloved, O men and friends, and people all,
There's no escape from sorrow but through Jesus Christ.

The foregoing is a translation of a Panjabi Broadsheet tract, written, in verse, by a native poet. It is sometimes committed to memory and sung by the heathen themselves. The translation, without attempting to imitate the rhyme of the original, or to preserve the exact measure, is nevertheless so constructed as to give some idea of the nature of the verse.

J. NEWTON.

MISSIONS OF OTHER CHURCHES.

Boondee and its Maharajah.

THE Rev. Mr. Williamson Shoolbred reached the Rajpoot state of Boondee on 18th January last. He describes the capital as a city of considerable size, most picturesquely situated at the point where a steep hill-gorge debouches on an extensive plain, unbroken, as far as the eye

can range, towards the south. The streets filling the winding valley bottom, and on both sides running up on the steep hillslopes, are surmounted by the palace, which, with its white, marble-like masses of architecture, seems to grow out of the scarped face of a rock to which it clings, and looks like a crouching lion

watching over the city, and ready to spring upon the plain below. Making my way, he writes, slowly on camel back through its crowded bāzaars, I was met by a Hirkara, bearing as his insignia of office a long red wand tipped with golden yellow, who had been sent by the Maharao Rajah to meet and conduct me to my tent, pitched beside the Sukh Mahal, or pleasure palace, on the broad embankment of an artificial lake.

At half-past 4 p. m., the Vakeel came to announce that His Highness was waiting to receive me; so, mounting my riding camel, we forthwith set out. Turning up the hill, a very steep street brought us to the still steeper ascent through the gate of the palace. Inside of that, I was asked to dismount and take my seat in a palki, which waited our arrival. Having done so without question, the palki pole was hoisted on four sturdy Rajpoots' shoulders; although the palki itself, and consequently my body, was inclined at an angle of at least 50°, the steep and winding ascent to the inner gate of the palace was safely made. As I drew near, there approached out of the gloom to meet me, one on whose high-bred Rajpoot face gravity, sweetness, and courtesy were legibly stamped. I did not need to be told that the Maharao Rajah of Boondee stood before me. The common salutations having been exchanged, he with great courtesy asked me whether I wished to be seated and to converse at once, or whether I would prefer taking a view from the palace windows so long as the light of day lingered on the o'ershadowing hills. Having preferred the latter, he led me to the corridor fronting the south and west, where, from an o'erhanging window, I had a magnificent view of the city deep below, of the outstanding buttresses of the hills, and delicious peeps of the plain stretching away to the south beyond.

He then conducted me back through the corridor to an inner cabinet. His Highness invited me to take the chair on

his left, while the three most confidential members of his Durbar, and the Vakeel, seated themselves on the bench at my left. The light of waning day fell wan through the narrow window; already all within the cabinet was obscure. The Maharajah touched a hand-bell standing on the table at his right, and a servant brought in, on a polished brass tray, one wax candle in a candlestick and a shade, and placed it not on the table, but on the floor. The lower part of the room and our faces were in clear light, shadows being beneath the painted ceiling, through which the forms of the heathen pantheon seemed to loom portentous. 'Now,' said the Maharajah, turning upon me his clearly cut and noble but somewhat sad Rajpoot face, 'I wish to hear from you somewhat about your religion—about what it teaches concerning God and man, and sin and destiny; speak on.' I may note here, by way of explanation, that while the Maharajah is naturally of a grave disposition, his sadness had been much deepened by the recent death of his only son, a fine man of thirty-five years of age, who was his father's hope and joy. And so, for two hours and a half, we sat discussing these high themes, ranging from the origin and nature of life and spirit to the new creation in Christ Jesus, by whom 'life and immortality have been brought to light.' With perfect tolerance and grave courtesy His Highness listened to all. Much that was new to him, much even that was subversive to the cherished tenets of Hinduism, he with admirable candor at once admitted to be true, and accepted as commending themselves to intellect and conscience alike. Even when we differed, he discussed and defended his views with perfect calmness and candour. Now and again he would relapse into fits of self-absorbed and sorrowful silence, from which it seemed to be the duty of the courtier on my left to arouse him, by taking up and suggesting the cue.

This man was as remarkable for his stoutness and jollity, as the Maharajah for his spare *physique* and sadness. His paunch, worthy of Falstaff, was at once supported and exaggerated by the folds of a voluminous waistband. His eyes twinkled with merry intelligence over a pair of rosy, pluffy cheeks—rosy, but of the black rose sort,—and a double chin, that spoke of good living and good fellowship. The Maharajah's dress was of a sombre mourning suit, with scarce an ornament; his was pure white. He wore a heavy gold necklace and other ornaments, and held in his hand a jewel-studded sword, sheathed and laid across his fat knees; from which I concluded that he was the Bukshee, or commander-in-chief. A shrewd intelligence, however, played upon the man's face; and from the aptness of his questions and replies, it was clear that some thoughts had been bestowed on religious polemics by this theological Falstaff. When roused from his occasional fits of abstraction, the Maharajah resumed the thread of discourse with ready clearness, suggesting objections, or starting new subjects of conversation. In connection with the death of his son, I urged the infinitely brighter and more glorious hopes which the gospel holds out to those who believe it, of our meeting again, and joyfully recognising departed friends. He listened with looks of eager love, that seemed to devour every word, and granted with a sigh that, in regard to that great matter, our religion inspired better hopes than his, which doomed them to run the gauntlet through thousands and thousands of changing birds and mortal forms. At last he wound up the discussion by saying, 'Our religious views, I find, meet on a good many points, on others they do not agree; but even as you have trust in your faith, so have I trust in mine.' 'Yes, Maharajah,' I replied; 'but be sure that your trust rests on a true and sure foundation, otherwise it will be in vain. Seek daily for light from our God and

Father through our Elder Brother, Christ Jesus; and, revealing Himself to you, He will lead you in His good and perfect way.' 'Tell me,' resumed the Maharajah, 'what men among the English rulers of India you regard as truly believing in and carrying out the precepts of your religion; for it is evident enough that all, nay, that many do not do so.' I spoke of the Lawrences and Havelocks, and Edwardses and Nicholsons of bygone days, and of not a few who were still exhibiting in their life, and labors, and rule, the living influence of Christian faith and truth; and first among them, the great statesman who was then laying down the viceregal sceptre, and retiring with his Christian virtues into private life. The Maharajah smiled a pleasant assent, and I exhorted him to seek light and guidance from the same source from which it had been vouchsafed to them. I also spoke to him on the subject of establishing good schools for his subjects; and he assured me that his wishes and efforts already lay in that direction, and promised to do still more for the spread of education.

Next morning at ten the Vakeel made his appearance, with the Maharajah's kind inquiries after my health, and a request that I would furnish him with copies of the prayers with which Christians usually approach their God, as he wished to use them. Through the Vakeel I sent His Highness a message, explaining that the true idea of Christian prayer was the offering up of the desires which filled the heart at the time, and that the effusion of these was much to be preferred to written prayers; but, nevertheless, as a guide to prayer, I was able to send him a little tract in Hindee, with prayers adapted for inquirers after the truth, and also Dr. Valentine's excellent compilation of prayers and promises for every day of the year. These, with many salaams, and the hope that they might be blessed to him, I sent to the Maharajah.

Second Interview with the Maharajah.—

We adjourned again to the inner cabinet, and took our places as before; only between me and the theological Falstaff sat another Rajpoot prince whom I had not formerly seen. Spare, and with sharp cut features, like the Maharajah, he seemed to be some relation of that chief's; but disdaining his austere simplicity, he was bedizened with a profusion of barbaric ornaments. Fronting us too, on the bench to the left side of the door, I discovered in the dim light a fresh addition to the party in the shape of three high caste Brahmans. He who sat next the door puzzled me at first to make out whether the creature was man or woman. Dressed in white petticoats with deep tucks, and with a smooth face on which no distinct intellectual stamp could be discerned, it was only the 'tilak' or caste mark painted on his brow which gave me the assurance of a man. The other two were harder-featured, harder-headed looking men. None of them took any part in the discussion which ensued. The petticoated Brahman sat silent and motionless like a dumbie; and the other two occasionally communicated in whispers with each other when any special point in the argument was made.

No sooner were we seated, and the one candle had again been brought in, than the Maharajah said, turning to me, that he desired to ask me several other questions on religious subjects, and that he had drawn up a list of six questions for discussion. As the first of these he gave—an inquiry into the nature, form, and works of God. My reply on these questions, which I endeavored to make at once as terse and comprehensive as possible, seemed to please the Maharajah greatly; and, nodding his head to Falstaff, he said, 'Quite at one you see; there is really no difference.' 'Yes,' rejoined I 'but, perhaps, if I carry the argument a little further, differences will appear. For instance, your religion and mine both affirm that God has become incar-

nate; but be assured of this truth, that all the attributes of Deity will remain intact in the incarnation. Specially, He will never do anything which is opposed to God's holiness, otherwise He cannot be regarded as a true incarnation of God.' His Highness seemed rather discomposed at the turn the discussion had taken, and entered on a long and labored argument to show that just as the statement of our Scriptures about Christ being the Son of God was frequently misunderstood and perverted, so the acts of their avatars were misconstrued, as if they had committed sin. 'No, Maharajah,' I replied; 'I have read the histories of your avatars as given in your sacred books, and discussed this subject with many Brahmans and pundits, but never did any of them attempt to deny that their avatars were under the power of evil actions, and, in short, had committed sin, while alleging as an excuse that being all powerful, they could do as they pleased, and that to the omnipotent no deed, however evil, could be counted a sin. Such an opinion,' I added, 'I am sure, your Highness cannot hold, but must believe, on the contrary, that the higher the rank of the sinner, the deeper and more inexcusable his guilt.' He at once assented. But here the lean prince on my left felt bound to take up the cudgels, and begged to hint that Christ was also a sinner even as their avatars. 'That' says I, 'narrows the issues; let us make a bargain. You prove from the New Testament that Christ committed sin, and I will become a Hindu, or what you will; failing that, you will become a Christian.' Our lean theologian pushed back his chair in manifest alarm; and, small as he was, seemed anxious to vanish from sight. I was bothered with no more of his interpositions. I then expounded the absolute necessity of a *sinless* Saviour, able to save to the uttermost.

The next subject brought up was creation, its *why* and its *how*. But to give you even the most rapid sketch of the

course of our discussion, would swell my letter, already sufficiently long, to a most unconscionable length. I can only note one or two of the points. The question of idol worship, for instance, came up, and, after a very lame attempt to defend it on the usual grounds, the Maharajah seemed inclined to agree with my argument, that it was a dishonor and treason against the one living and true God. Here, however, our theological Falstaff, who since his friend's discomfiture had been very silent, put in a word. 'You talk about our idolatry,' said he; 'but have not you too an *arr-arz-arch*—what do you call him, whom you acknowledged and worship?' Puzzled for one moment, I remained silent, but his intent flashed on me all at once, and I replied, smiling, 'Oh! you mean the English archbishops' 'Yes,' said he with a look of triumph; 'what of them?' 'The archbishop' I explained, 'is simply set as an overseer in the Church; and far from having any claim to worship on account of his position, is, according to Christ's own express injunction, the 'servant of servants,' and I recited to them the beautiful narrative of Christ's washing his disciples' feet.

I was, of course, asked to explain the origin of evil. I gave them the illustration of a mechanic's work seen by a child while yet all unfinished—the child thinks it all a mistake and a muddle. 'So, Maharajah, you and I look on God's yet unfinished work of creation, seeing evil still rampant, we fancy it all an embroglio and mistake. But the day is coming when God's creative work shall be finished, when in pure and perfected spirits the Father of spirits shall find the crown of his creation, and the temple into which, with all His love and glory, He can enter and where he can for ever dwell. You and I, and all of us, as I hope, being there as living stones in that glorious temple, shall see eye to eye, and be able to sing without one discord the song, "Great and marvellous are thy works,

Lord God Almighty; just and true are Thy ways, Thou King of saints." That was a view which their narrow cosmogonies had never pictured to them, which had never presented itself to their imaginations even in their wildest dreams. It flashed upon them as a revelation of harmony and love. The Maharajah's so sad and wan face—poor fellow!—flashed into the radiance of a sudden joy, and Falstaff, grinning from ear to ear, and unable to restrain his joy, actually clapped his hands! And so, the petticoated Brahman still sitting like a lay figure, and the other two continuing their whisperings at intervals, close on three hours flew past in most varied and pleasant discussion. Again the Maharajah struck the bell, and asked the servant to bring in the books. It sounded so like the prelude to family worship in some parlor of dear auld Scotland, that I actually started and forgot for a moment that I was seated in the cabinet of a Rajpoot chief. On a wooden stand several copies of the Old and New Testament in Urdu and Hindee and Sanscrit were brought in; and I had many questions to answer as to what constituted the canon, when the books were written, and by whom, and what parts of them were chiefly to be read. Besides answering these questions, I selected from the several imperfect editions which the Maharajah had picked up, a full copy of the Old and New Testament. Then calling for an atlas, he asked me to point out and mark with pencil the kingdom and town in which Christ was born and labored, and measured its distance from England and Hindostan. He then thanked me warmly for the little prayer-books I had sent him, and asked direction for their use. Finally, having asked me to write down the names of some of those Englishmen who in India had been distinguished for their faith and good deeds, and were models of the Christian life, the 'attar and pan' were again brought in; and, after many kind wishes had been express-

ed on both sides, and with the prayer on mine, that, if we should never meet again in this world, we might, at last, meet again in that world where there is no parting, with cordial shaking of the hand we bade each other adieu.

The Maharao Rajah of Boondee is no common man. He is, indeed, in some respects the most extraordinary man whom I met in India. So gravely and yet sweetly courteous, so fair in argument, so tolerant of adverse opinion, so ready to acknowledge the truth, so open to conviction, and yet firm in maintaining his own opinions till convinced of his error. Such a man is not far from the kingdom of God. Let the Church at home pray, even as I prayed that night on my camel's back behind the flaming torches, and have often prayed since, that the light of the Sun of Righteousness may shine into his heart, bringing him into the love and obedience of the truth, and filling him with all the fulness of God. Amen.—*Friend of India.*

Missions in the South Seas.

THE Rev. S. Macfarlane is the representative of the London Missionary Society in Lifu, one of the islands of the Loyalty group, in Western Polynesia. He has been most successful in his own field (notwithstanding more than ordinary hindrances through the French occupation), and he is well acquainted with the work going on in his neighborhood on the New Hebrides Islands. He is able thus to give a comprehensive view of the results and of the methods of labor by which these have, with the Divine blessing, been obtained.

The London Missionary Society has expended nearly £870,000 upon the South Sea Islands, and the result of that outlay has been a marvellous transformation in the moral, social, and intellectual condition of tens of thousands of their debased inhabitants. "Islands once rank and poisonous with the worst deeds of heathenism, now

exhale the fragrance of every Christian grace." Upon the New Hebrides group the London Missionary Society has spent (since 1839, when the mission was commenced) the sum of £8,000, and the lives of thirty of its evangelists have been lost on that field. Its agents succeeded, however, in forming stations upon six of those islands—viz. Aneityum, Tanna, Erromanga, Fate, Aniwa, and Futuna—all of which have been willingly ceded to the Presbyterians at their request, and on each of those islands missionaries of your denomination are now located. Perhaps there is not a more difficult mission field in the world than the New Hebrides group. The difficulties arise from various causes—from the savage character of the natives, and their determined opposition to the Gospel; from the unhealthiness of the climate; from the multiplicity of languages, or rather dialects; from the absence of great and influential chiefs; and from the baneful example and influence of abandoned sailors. Still these are difficulties which will all vanish before the simple, earnest, faithful and persevering declaration of the truth as it is in Jesus. We must not be discouraged by difficulties, but rest assured in the verity of the well-known proverb, "*Magna est veritas prevalebit.*" "The more difficult the field, the greater the glory." This is the seed time for that group; the harvest has yet to come. Aneityum, however, is a distinguished exception; the entire population of that island is nominally Christian and the natives are making very encouraging progress in civilization.

The natives of this group (*i.e.* the Loyalty) have more readily embraced the Gospel, and a much larger amount of visible success has attended Christian effort. Teachers were located on this island in 1841, and continued their labors amidst many discouragements and dangers till 1848, when they were obliged to leave the island in order to save their lives. They returned, however, the following year, and prosecuted their work

with vigor, and by the blessing of God upon their labors, the majority of the population were nominally Christian when we arrived in 1859. Since that time great changes have taken place. Heathenism with all its vile concomitants has entirely disappeared. Out of a population of seven thousand, there are not half-a-dozen persons who are not regular attendants of the house of God. Schools have been established and churches formed; the members of the latter number about two thousand, and there are nearly as many more in the inquirers' classes. A school-book catechism, two hymn-books—the latter containing 132 hymns—and the whole of the New Testament, have been translated and placed in the hands of the natives, besides other small works and commentaries which are in course of preparation for the students in the institution. Improvements have been made in native dwellings, public roads, &c. Wells have been dug at almost every village. A desire for European cotton goods, cooking utensils and tools, has been excited, and the demand has created the supply for which several stores are established on the island. A considerable quantity of cotton and cocoanut oil is exported, and the natives are being taught the very important lesson of self-support. The churches are now, although poor, providing for their teachers.

Having referred to what is to be done, and to what has been done, I will conclude with a few remarks upon *how* the work has been accomplished. Here I must accord to *native agency* that prominent place which it has justly merited; indeed, in the estimation of most of us, it is the key to evangelization of these islands. Had not this kind of agency been largely employed by the London Missionary Society, the boundary of her present extended and prosperous missions in these seas would doubtless have been exceedingly limited. The Wesleyans also thoroughly appreciate the value of native agency, and have turned it to the very best account. It appears to me an indis-

putable fact good native teachers make better pioneer evangelists than European missionaries. The gap between the debased savage and the polished European is too great. A young missionary settling among a heathen tribe is apt to make very great mistakes, and unintentionally to injure the cause which he desires to promote; and let him not suppose that any amount of piety, intelligence, or zeal, or all combined, will preserve him from falling into such errors. There are many things, especially in the mission field, which can only be learnt by experience. A native is of course better acquainted with the habits, manners, and customs of natives than we are. He can squat with them in their huts, and unfold to them at appropriate times the love of Jesus, who came to dwell amongst men, and suffer pain and death that we might enjoy life eternal; or go to fish with them in their canoes, and talk to them about some of the apostles being fisherman, and how that Jesus sent them to catch men, or eat with them at their ordinary meals, and tell them about the bread of life, and the future state where there will be no cooking and eating; or work with them in their plantations, and speak to them about "a sower who went forth to sow," and the plantations (vineyard) of Jesus: so that a native teacher has more opportunities of publishing to the savage the glad tidings of salvation than a missionary who now and then pays a formal visit to a heathen tribe. Then, again, native agency is much more easily obtained than European. We have here a great number of young men who are anxious to enter the institution with a view of becoming pioneer teachers, and the twenty-two who are now under training are most enthusiastic in their desire to devote themselves to this work, but are prevented by the French authorities, who prohibit these natives from leaving the group. And, moreover, native agency is much more economical. A native teacher only costs eight or ten pounds a year, so that in our estimation native

teachers are more easily obtained, more economical, and more effectual (in the first stages of a mission) than European missionaries.

The difficulty with a heathen and a savage people is to get at them. There are very few natives, I presume, who embrace Christianity on account of its intrinsic value; they are generally impelled by not the most commendable motives. A fish-hook is often more effective than a sermon. Some good people at home form pleasant pictures, and have poetical ideas of missionary life out here. They see the missionary standing on the beach of a heathen island, with a black coat on his back and a Bible in his hand, from which he is pointing to heaven, and by gestures endeavoring to make them acquainted with the object of his visit. Now to my certain knowledge, a more correct picture would be a missionary standing on the beach in dripping garments, without any coat at all, he having taken it off to swim over the surf, and holding in his hand a few beads and fish-hooks; or, a missionary on the beach, sitting on a stone, with his shoe and stocking off, and the natives gathering around him to examine his white foot and his clothes. This is how we manage to get at the natives; and having got their ear we preach the Gospel to them. But here, again, we have to be careful, or we drive them from us. It is a great mistake to commence by attacking all that is dear to a native. He loves his feast, his night-dance, his wives, his kava, and his pipe; and if you proceed to consign him to hell for his attachment to these, the probability is that he will seek an opportunity of sending you to heaven with his tomahawk. Some missionaries are very apt, by their demeanor and intercourse with the natives, to make religion appear a very gloomy and undesirable thing. Now, the better way would be to represent it in its most attractive form, and show the natives that it yields the greatest amount

of happiness even on earth; and, by discoursing upon the magnitude of God's love, seek to interest them in the story of the cross. When they begin to love God they will try to please him. As with matter so with mind, it will yield more readily to attraction than impulsion; the heathen may be *drawn*, but they won't be *driven*.

The great want in the New Hebrides Mission is native agency. The eastern teachers have returned to their homes. The French authorities here will not allow us to send natives from this group; and Aneityum, the only island of the New Hebrides where Christianity has made much progress, cannot supply a sufficient number, the population being small. What is to be done? Why, endeavor to get teachers from the eastern islands until they can be got from the Loyalty group. We have written to the Evangelical Alliance, and they are using their influence with the French Government at Paris to obtain for us permission to recommence our mission on New Caledonia, and to send native teachers from this group to the surrounding heathen islands. Without an efficient native agency the work must be arduous, slow and expensive. Missionaries cannot be obtained to occupy every point; it would be wrong to attempt such a thing. All that is necessary is that a missionary be located at a certain point, surrounded by a good staff of native teachers; that he possess a good boat and horse with a disposition to make good use of them; he may then work a large station efficiently. But if he confines himself to one place without these helps, and happens to be one who, although he may shine very brilliantly in his study, is no better than a rushlight in the village, and is only seen beyond it once or twice a year, and then flickering so indistinctly for about half an hour that the heathen cannot distinguish what manner of man he is—if, I say, he is one of this kind, no wonder if the heathen around him remain in darkness and idolatry. A missionary on a heathen island should rather be like a blaz-

ing comet, whose orbit is the island on which he lives; his light must be brilliant and his movements rapid, or he will not succeed. We all know something of our own feebleness and the importance of prayer for our people; but God has taught us very distinctly that prayer and effort must be combined; the former without the latter is superstition, and the latter without the former is idolatry. We must not expect to convert the heathen by remaining in our studies praying for them, acquiring their language, and translating books. We must mingle with them, sympathise with them, and by acts of kindness and consistency endeavor to entwine ourselves about their affections. We may then hope to do them good, and more reasonably expect that God will hear our prayers on their behalf.—*Christian Work.*

Responsibility of Ministers.

"In regard to the subject of liberal giving, a great responsibility rests upon us who are ministers. We are to develop the grace of benevolence in our churches, as well as the grace of humility, faith, hope, or any other grace. Indeed, without developing this, we can not, to any great extent, develop the others. They all have their root in this. What is a man's faith or hope, or profession or religion, good for, who seeing the heathen destitute of the bread of life, and hearing their cry for help as it comes sweeping across the ocean, turns away, coldly saying, 'Be ye filled,' be ye saved; notwithstanding he give them not those things which he knows are needful to their salvation? What doth it profit?

"And you and I, brethren, are to sit, in Christ's name, and Christ's stead, over against the treasury, and see how the people cast money into the treasury, and see that they *do* cast it in. By the same authority, and in the same breath, that we tell them their hearts are Christ's and must be given to Him, we are to tell them that their silver and gold are Christ's, and must be

given to Him. There need be no more hesitation or delicacy in urging one duty than the other. When you have told a man to give *himself*—soul, body, and spirit—it is a very little thing to tell him to put his purse in too. If done in the spirit of wisdom and meekness, there need be no reserve in a plain and persistent urging of both duties.

"We make a great mistake, and bring a grievous accusation against either the intelligence or the piety of our churches, if we suppose they will not bear faithful dealing upon this subject of giving. For one, I do not believe it. In a ministry of thirty years, I have not found it so. And if *we* had been more fearless and faithful in this part of our duty, the treasury of the Lord would not have been so bare and empty, and oftentimes overdrawn; the chariot-wheels of salvation would not have moved so heavily and tardily; and so many millions would not have gone to their account without a knowledge of Christ.

"When I look over the list of contributions to this Board, and see how small the sum is which some of the large and flourishing churches of Massachusetts and New-England give—knowing as I do, that they worship in costly temples, dwell in ceiled houses, and have ample resources for every secular enterprise and every sensual gratification—I can not avoid the suspicion, painful as it is, that the minister may have failed, sometimes, to be with *Jesus over against the treasury*. He may have been with Him in the closet, in the synagogue, and in the house of Martha and Mary; but when he went into the court of the women, where the treasury was, and *sat down there—waited there*—I fear the minister passed on to more congenial duties and circles, and lost that admirable discourse to the poor widow and the rich man. Pardon me, brethren, for these plain words, and oh! let us see to it that this cause does not suffer loss at our hands, and that the blood of the heathen does not stain our pulpits."—*Dr. Thurston.*

MISSION ROOMS, NEW YORK, NOV. 24, 1869.

LATEST NEWS FROM OUR MISSIONS.

INDIA.—Rev. E. M. Wherry, in sending his report of the station work at Rawal Pindi for the year, alludes to several interesting facts bearing upon the progress of the truth at that place. Some of these have been already published. Rev. F. Heyl, of Mynpurie, writes, Sept. 20: "Nothing can exceed the courtesy of the people here and their willingness to hear the truth, but, alas! they do not believe. All Christians should pray most earnestly for those who are convinced of the truth of Christianity, and yet refuse to accept its teachings." There are thousands and tens of thousands of this class in India, and for these the Church at home should earnestly pray. Rev. W. F. Johnson, of Futtelgurh, under date of Oct. 4, speaks of the great distress among the natives, and says: "Orphan children are being offered us, and we cannot always refuse them. I have taken four nice little girls this year." Many such children must be provided for in Northern India. Cholera and the famine have made many orphans. Several of the letters breathe a strong desire for the descent of the Holy Spirit, an earnest hope of better days.

SIAM.—Rev. J. W. Van Dyke, in his letter of Aug. 21, speaks with favor of the cause at Petchaburi, and of Mrs. Van Dyke's first efforts to teach the children to sew and to commit the Catechism, etc.

CHINA.—Rev. H. V. Noyes, of Canton, mentions, Sept. 16, a promising class of native assistants and others studying the Bible, etc., under him. At a meeting of the Presbytery of Shanghai, Sept. 6, Mr. Farnham writes, that one of the school boys, supported by one of the Sabbath schools in this country, was received under the care of the Presbytery as a candidate for the Gospel ministry, and that Mr. Wong-Vung-lan, a licentiate, was ordained on the 10th. He refers to the death of the other licentiate, Mr. Yang-Vung-Min. Of him Rev. J. Wherry writes: "He was a clear-minded, straightforward, and devoted young man, and as a preacher of the Gospel already stood in the first rank." Rev. C. W. Mateer, in view of the troubles mentioned in another page, writes, Aug. 30: "The prospect for the peaceful prosecution of our work is on all sides dark." From Peking, Rev. W. T. Morrison writes, "that some of the boys continue interested in religious things, but among the people no spirit of inquiry is manifested." Rev. Dr. Martin, on his way to Peking, arrived at Shanghai, Sept. 5, and Rev. Mr. Capp reached Yokohama on the 27th on his way to Tungchow.

JAPAN.—Dr. Hepburn reached Yokohama, Sept. 27, and writes, that he found the missionary circle all well. The brethren on the ground had visited Yedo, the capital of the country, and found an open door. They are anxious to make that one of the stations of the mission.

BRAZIL.—Miss Dascomb and Miss Greenman arrived at Rio Janeiro, Oct. 24, after a voyage of fifty-three days from Baltimore. On the 3rd of October Rev. Mr. Schneider writes, "that three persons were admitted to the Church on profession of their faith." Rev. G. W. Chamberlain reached Sao Paulo, Oct. 7, which will be his

station. Rev. H. W. McKee had visited Sorocaba, administered the communion, and received two persons into the Church.

CHINESE IN CALIFORNIA.—Rev. A. W. Loomis, after speaking of the operations of a colporteur, and the return of one of the church members to China, says, in his letter of Nov. 4, "At present our church members are very much scattered, but it is a characteristic of our work here. We gather people but can have them with us but a little while." This interferes greatly with the expansion of the work in and around San Francisco, but it may be the means of carrying the truth into other regions. On the 10th he speaks of a young man, a candidate for baptism, whom he hopes will soon come out decidedly for Christ.

INDIAN TRIBES.—Rev. J. M. Roberts was making preparations for a boarding-school among the Navajoes, when he wrote, Oct. 14. Mrs. A. E. W. Robertson speaks joyfully and gratefully of the additional helpers which the Committee had authorized for the Creek mission. These were greatly needed, and were provided for by the liberality of some friends. The boarding-school had opened under very favorable circumstances. Mr. Robertson refers to some conversions among the girls and the admission of one to the Church.

FOR CHINA.

On the 1st of November the Rev. Messrs. Lyon, Marcellus, and McChesney, with their wives, sailed from New York for China. Mr. Lyon is from the Presbytery of Wooster, Ohio, Mr. McChesney from the Presbytery of Monmouth, and Mr. Marcellus, who had been laboring within the bounds of the Presbytery of West Lexington, was connected with that Presbytery. Mr. Lyon will be stationed at Hangchow, the others at Canton. On the 17th, Rev. A. P. Happer, D.D., and family, and Miss Shaw, of Sharpsburg, Pa., left Pittsburg by railroad for San Francisco, where they expect to join the others and sail for China the early part of December. Dr. Happer returns to his former field at Canton. His eldest daughter and Miss Shaw will be associated with him and the others in the missionary work at the same place.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1869.

SYNOD OF ALBANY.

Pky of Albany.

2d ch, Albany 166 39
1st ch, Schenectady 542 83

SYNOD OF ALLEGHENY.

Pky of Allegheny.

Centreville ch, 29; sab sch, 25 54 00
Plain Grove ch 81 00

Pky of Allegheny City.

Industry ch sab sch 6 00
Aunt Margaret's Class, 5; Mrs. Van Eman
and children, Clintonville ch, for Laos Press 10 00
Bridgewater sab sch, 30; Miss'y Soc'y, 7.51.. 37 51

Pky of Beaver.

Westfield sab sch 40 00

Pky of Erie.

Coneautville ch 17 00
Harmonsburg ch 11 70

267 21

SYNOD OF BALTIMORE.

Pky of Baltimore.

Central ch, Baltimore 84 10
12th ch sab sch, Baltimore, 10; Mrs. Wylle's
Bible-Class, 20; Mrs. Maxwell's Bible-
Class, 25 55 06
Govane Chapel, 25.56; sab sch, 11.94 37 50

Pky of Carlisle.

Landisburg ch 50 00



Williamsport ch sab sch.....	1 0	of Salem ch.....	20 00
<i>Pby of Potomac.</i>			45 90
North ch, Washington, 25; sab sch, 28.27....	53 27	SYNOD OF NEW JERSEY.	
<i>Pby of Rio de Janeiro.</i>		<i>Pby of Elizabethtown.</i>	
Ponso Alegre ch.....	5 00	1st ch, Rahway, C. P. Williams.....	20 00
	294 87	<i>Pby of Luzerne.</i>	
SYNOD OF CHICAGO.		Wilkesbarre sab sch.....	175 00
<i>Pby of Bureau.</i>		<i>Pby of Monmouth.</i>	
1st ch sab sch. Princeton.....	25 00	Manalapan ch.....	60 00
Andover sab class.....	1 85	<i>Pby of Newton.</i>	
<i>Pby of Chicago.</i>		Upper Mt. Bethel ch, 20; sab sch, 4.15; Earn- ings of Mary E., Sussey H., and Lizzie C. 75c. 24 90	
1st ch, Rockford, N. C. Thompson, 180; sab sch, 25.....	125 00	<i>Pby of New Brunswick.</i>	
<i>Pby of Schuyler.</i>		1st ch, Cranberry.....	142 50
Bardolph ch.....	8 50	Lawrenceville High sch mo con, 27.04; S. M. H., 100.....	127 04
	159 85	<i>Pby of Passaic.</i>	
SYNOD OF CINCINNATI.		Wickliffe ch mo con.....	10 68
<i>Pby of Cincinnati.</i>		8d ch, Newark.....	9 90
7th ch, Cincinnati, mo con.....	21 07	1st ch, Morristown.....	20 00
Walnut Hill ch.....	8 91	<i>Pby of Susquehanna.</i>	
<i>Pby of Oxford.</i>		Towanda ch, 3 mo on Envelope Plan.....	72 80
Hamilton ch.....	18 00		662 77
	42 98	SYNOD OF NEW YORK.	
SYNOD OF ILLINOIS.		<i>Pby of Connecticut.</i>	
Synodical Miss'y Meeting.....	90 00	Rye ch mo con.....	69 66
<i>Pby of Bloomington.</i>		<i>Pby of Nassau.</i>	
Onarga ch.....	19 44	1st ch, Brooklyn, mo con.....	45 98
Farm Ridge sab sch.....	4 40	Astoria ch mo con.....	20 00
Towanda sab sch.....	16 00	Throop Ave ch.....	14 52
<i>Pby of Palestine.</i>		South 8d st ch, Williamsburg, mo con.....	29 85
Charleston ch.....	20 00	Genevan ch, Brooklyn, mo con.....	15 60
<i>Pby of Peoria.</i>		East Williamsburg ch.....	4 00
Toulon ch.....	8 00	Jamaica ch, L. I.....	19 78
<i>Pby of Sangamon.</i>		German ch, Williamsburg.....	5 00
Union ch.....	8 00	<i>Pby of New York.</i>	
West Union ch.....	2 00	Brick ch.....	56 11
	157 84	Brick ch Chapel.....	9 00
SYNOD OF INDIANA.		1st ch, Jersey City.....	7 64
<i>Pby of Madison.</i>		1st ch, Edgewater, S. I.....	37 70
Graham ch.....	11 35	<i>Pby of New York 2d.</i>	
SYNOD OF IOWA.		Sing Sing ch.....	375 00
<i>Pby of Dubuque.</i>		Hamden ch.....	25 00
Scotch Grove sab sch.....	10 50	Peeckskill ch mo con.....	28 84
<i>Pby of Vinton.</i>		<i>Pby of North River.</i>	
Vinton ch mo con.....	5 50	Calvary ch. Newburg, 37.88; sab sch, to sup. Rev. T. S. Wynkoop, 50.....	87 88
	16 00		845 56
SYNOD OF MISSOURI.		SYNOD OF NORTHERN INDIANA.	
<i>Pby of Palmyra.</i>		<i>Pby of Crawfordsville.</i>	
Bird's Eye Ridge ch.....	1 00	1st ch, Thorntown.....	30 00
<i>Pby of St. Louis.</i>		<i>Pby of Muncie.</i>	
Nazareth ch.....	11 45	1st ch, Indianapolis.....	25 00
Zion ch.....	13 45		55 00
		SYNOD OF OHIO.	
		<i>Pby of Richland.</i>	
		Haysville sab sch.....	2 25

Mt. Vernon sab sch, to sup. boy at Tung-chow	60 00
Bellville sab sch.	7 60
Olivesburg sab sch.	15 00

Pby of Wooster.

Mt. Eaton sab sch.	18 25
Congress sab sch	4 37
Jeromeville ch, Levi Householder, 5; sab sch, 14.	19 00
West Salem sab sch	3 21
Holmesville sab sch	15 25

Pby of Zanesville.

1st ch sab sch, Washington	13 00
Salem ch	14 00
	171 93

SYNOD OF PACIFIC.

Pby of Benicia.

Big Valley ch.	27 25
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SYNOD OF PHILADELPHIA.

Pby of Donegal.

Chanceford ch sab sch.	36 59
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Pby of Huntingdon.

Bethel and Petersburg chs sab sch.	14 36
Clearfield ch	61 41
Lewistown ch	74 90
Huntingdon Pbyl col	21 82
East Kishacoquillas ch	87 25

Pby of Northumberland.

Lycoming ch, for sup. Miss Thompson.	22 00
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Pby of Philadelphia Central.

Cohocksink ch sab sch	55 21
Hestonville ch, from D. M.	10 00

Pby of Philadelphia 2d.

Abington ch Juvenile Mission.	7 00
	390 84

SYNOD OF PITTSBURG.

Pby of Blairsville.

New Salem ch	19 35
Johnstown ch	67 61

Pby of Clarion.

Bethesda ch	12 75
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Pby of Ohio.

Beaver sab sch	4 50
Sharon sab sch	15 75
Lebanon sab sch.	11 75

Pby of Redstone.

Little Redstone sab sch.	13 80
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Pby of Saltsburg.

Smixburg ch.	4 25
Currie's Run ch.	19 50
Crooked Creek ch	3 53
Appleby Manor ch	5 33
Concord ch	56 00
Mahoning ch	20 00
Children of Leechburg ch.	8 18
Bethel and Jacksonville chs.	40 00
	302 59

SYNOD OF ST. PAUL.

Pby of St. Paul.

Westminster ch, Minneapolis.	3 21
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Greenleaf sab sch.	2 35
	5 56

SYNOD OF SOUTHERN IOWA.

Pby of Iowa.

German ch, Mt. Pleasant	13 45
Westminster ch, Keokuk	110 00
	123 45

SYNOD OF WHEELING.

Pby of Steubenville.

Bacon Ridge sab sch	11 50
Cross Creek sab sch.	13 00
East Springfield sab sch, to sup. Rev. W. F. Johnson	9 00
1st ch sab sch, New Philadelphia	25 00
Two Ridges ch Mission sab sch.	52 48
Island Creek sab sch.	34 07

Pby of St. Clairsville.

Crab Apple sab sch.	4 45
Martinsville ch	30 00
Rock Hill ch branch sab sch.	5 60

Pby of Washington.

1st ch, Wheeling.	53 00
Cross Creek ch	60 00
Mill Creek ch, 5; A Friend, 12.	17 80
New Cumberland sab sch.	116 00
	431 30

SYNOD OF WISCONSIN.

Pby of Dane.

1st ch sab sch, Madison	18 35
Fancy Creek sab sch.	2 00

Pby of Milwaukee.

1st German ch, Granville	2 00
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Pby of Winnebago.

German ch, Mayesville.	4 00
Kilbourn City Cent Society.	2 00
	23 35

Total receipts from churches..... \$4,734 32

LEGACIES.

Legacy of Mrs. Rebecca Hunt, 240, less tax, 13.40	225 60
Bequest of Mrs. Ruth Terbell, 1,000, less 60.	940 00
Estate of Rev. Jas. Coe, Butler Co., Ohio.	100 00
Bequest of Abr'm Brokaw, Crawford Co., O.	80 00
	\$1,295 60

MISCELLANEOUS.

H. M., 5; J. H. E., 5.10; Richard Blydenburg, to con Amelia Blydenburg L. M., 30; J. K. W., 5; Gen'l G. Loomis, 3; C. R. Fisk, 1; J. H., 100; Andrew Porter's family, 67.05; B. F. Warner, 2; Hugh Wilson, Cambridge, Ohio, 5; A Friend, 20; Miss Brown, Batavia, Iowa, 2; Rev. L. L. Stuart, 30; Nancy Thompson, to sup. teacher in Creek Mission, 25; S. A. Y., to con Frank Brown L. M., 50; Lawson Annesley, Albany, 10; Students Tythes, Galesburg, Ill., 4; Henry Brewster, Esq., Shirleysburg, Pa., 5; Little Willie Cortelon's money box, 3.08; Ladies' Miss. Soc'y, Lawrenceville, Pa., 30	402 32
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Total Receipts in October, 1869. \$6,432 15
Total Receipts from May 1st. \$60,639 36

WM. RANKIN, JR., Treasurer.

VOLUME XXVIII.

NUMBER 8.

THE
FOREIGN
MISSIONARY.

January, 1870.

NEW YORK.
MISSION HOUSE,
23 CENTRE STREET.

E. G. JENKINS, PRINTER,

30 NORTH WILLIAM ST.

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

A Survey of the Missions of the Board,	169
Week of Prayer,	182
Communications from the Missions :	
Furrukhabad Mission—N. India,	183
Lodina Mission—Lahore,	185

MISSIONS OF OTHER CHURCHES.

Scenes among which we Labor,	188
Bolivia and Eastern Peru, and the Quichua Indians,	191
A Sad Sight,	196

MISSION HOUSE, NEW YORK.

Latest News from our Missions.	196
Donations.	198

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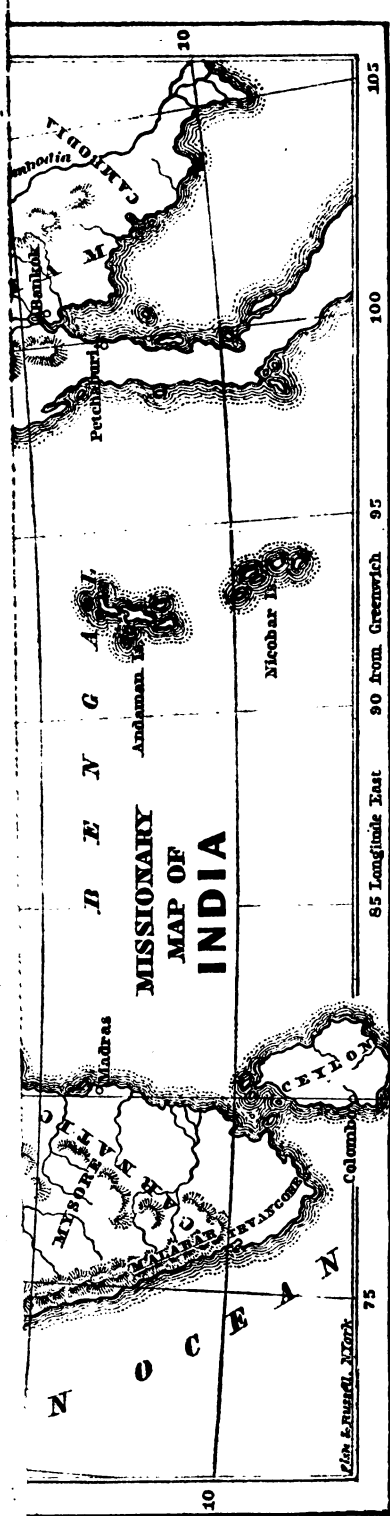
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THE FOREIGN MISSIONARY.

JANUARY, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

A SURVEY OF THE MISSIONS OF THE BOARD.

ANOTHER year's work for the evangelization of the world is completed. Another year's giving on the part of our Church for this grand and stirring object is ended. The prayers of another year have all gone up, and all the sympathy that the cause called forth is expended. Their influence and operative power only survive, as far as the doers and the givers are concerned; but accountability is not gone; responsibility does not die out with the passing away of the old year; neglect is not forgotten and indifference is not guiltless. If the past cannot be recalled for labor, it will be for other purposes. "God requireth that which is past," for judicial and retributive ends.

If we cannot bring back that which is gone, to live nearer to God and to do more for him, we can in the time yet allotted to us here. The present is to use, not to squander; it is given us for work, not for rest; it is made over to us that we may take a deep personal interest in the things of the Kingdom, and act in harmony with its pressing duties and glorious designs, and not that we may live for self and seek in it our own comfort and enjoyment. What was not done last year should be this, and especially in view of the enlarging work and pressing responsibilities. New demands are made upon the Board from the increase of laborers, and from the successes in the mission field. These speak as well as the providential occurrences of the year, and call for renewed activity, devotion and fidelity.

Our Missions continue the same as in their survey the past year, though there is a change among some of the missionaries. Some are now at home who were then actively at work, some are in the field or on the way who were then in this country recuperating their health, or preparing to go forth at the call of duty, and some are in heaven who were then on earth.

In 1869 the following new missionaries and assistant missionaries have left for their respective fields. Mrs. Pitkin for Bogota, Miss Dascomb for Brazil, Rev. C. Carrothers and his wife for Japan, Rev. Edward P. Capp, Rev. Messrs. Eckard, Marcellus, Lyon, and McChesney with their wives, Mrs. Happer, Miss Happer and Miss Shaw for China; Rev. Messrs. Tracy

and Kelso, Miss Thompson, Miss Morrison and Mrs. Bergen for India—21 in all.

The following missionaries have returned to their different stations after a sojourn at home for health or for other causes. Rev. P. H. Pitkin to Bogota, Rev. A. L. Blackford and his wife to Brazil, Dr. Hepburn to Japan, Rev. Drs. Martin and Happer to China, and Rev. Messrs. Forman and Thackwell with their wives, and Rev. G. S. Bergen to India—11 in all.

Several have been obliged for different reasons to leave their field of labor, and in more than one case unable to return to their cherished work. These have been Rev. Messrs. Bergen and Pitkin, and Dr. Hepburn only on a short visit, and who have all returned to their work. Rev. James H. Orbison and family, Mrs. Carleton and children, Rev. Dr. Owen and wife, Rev. B. D. Wyckoff and family, Rev. A. Brodhead and Miss C. Beatty from India. Dr. McCartee and wife and Rev. A. D. Green and family, and Rev. C. R. Mills and family from China.

Death has been busy among the workers the past year. Seldom has there been such a record in twelve months. Very soon after his return, the Rev. James H. Orbison was suddenly removed by death. In Africa Mr. B. V. R. James, Rev. T. Amos and Rev. S. Reutlinger were called away by the same messenger. In India Miss Walsh and Rev. A. Henry were unexpectedly summoned to a better land. With these, may be mentioned the death of some useful native preachers.

The staff of missionary laborers at present is 87 missionaries, 3 missionary physicians, 1 missionary superintendent and teacher, 20 female missionaries, besides the wives of missionaries; 22 ordained native ministers and licentiates, and many native assistants. There are in connection with the different missions 50 churches with a membership of about 2000.

In our glance at the different missions we first come to those among the

INDIAN TRIBES.

As a Church we have all along our history been aiming at the moral and spiritual improvement of the Indians. Presbyteries and General Assemblies took decided measures for their evangelization long before any Missionary Society was organized for their conversion and that of the heathen; and in tribes now extinct or far removed from their former homes not a few were led to a saving knowledge of the truth.

In the northern part of Michigan are the remnants of two powerful tribes—the *Chippewas* and *Ottawas*. Thirty-one years ago the Rev. Peter Dougherty commenced a mission among them, and he is still at work laboring for their spiritual and temporal advancement. Many have been benefited by his efforts and those of others. Two churches, one at Grand Traverse and another at Little Traverse, have been organized, and from these several have been transferred to the Church above. The larger of these churches numbers about 50. There is an interesting school at Little Traverse. The report of the year has not been received.

Crossing over the country until we reach the north-eastern portion of Nebraska and we come to the *Omaha* Mission, established in 1846, and where the Rev. W. Hamilton is at work. In this tribe are two distinct parties, the progressive or Christian, and those who adhere to old customs and superstitious rites. The former are desirous for the improvement of the tribe, and show in their advancement over the other the elevating influence of the truth. Among this portion the religion of the Cross has manifested its power, and a church organized a year ago contains some 35 members. The other party is opposed to evangelistic work and through their agency mainly, though seconded by others, the Boarding School has been discontinued since the last of September. This school, which was largely supported out of their annuity funds, has exerted a happy effect over many, but not to the extent it would, had it received the encouragement of the whole band, and of some of the agents of the Government. Mr. Hamilton will now be able to direct more of his labors, freed from the embarrassments of the school, to direct ministerial work.

Near to this tribe is that of the *Winnebagoes*, who are on land that once belonged to the *Omahas*. Experimental work was begun among them in the latter part of 1868. It was hoped that the way would be clear for establishing a permanent mission among them, and the Rev. Joseph M. Wilson was there with this end in view. He has, however, felt constrained to leave this field for another, and at present the mission is suspended.

Going south until we reach the Indian territory which lies to the west of Arkansas and north of Texas, and we come to tribes where the gospel has shown its renovating and elevating power, and where are Christian people with their own government and laws. The Board has missions among two of the interesting tribes in this section of our country, though the third and in some respects the most advanced of the tribes,—the *Choc-taws*, and where the Board had its largest operations, is now connected with the Southern Presbyterian church.

The mission work among the *Creeks*, is carried on by Rev. William S. Robertson and his wife, Mr. Leonard Worcester and his wife and Miss Wilson. A large boarding-school of 80 scholars has been in successful operation during the year. Some of the chiefs and principal men of the tribe are greatly interested in this institution, as was manifested at the annual examination, and have warmly sustained it with their means. More scholars have sought admission than could be received. As the education, religious training and personal oversight come upon the missionaries with their other duties, an earnest appeal has been made for additional female helpers. Two have been appointed. Those of our Church who are acquainted with the work and the workers take the liveliest interest in both, and have expressed it for them by their gifts. Some cases of awakening and conversion have occurred during the year.

In this same region is the *Seminole* Mission, where Rev. J. R. Ramsay and his wife are stationed. The power of God's grace has been largely

displayed among this people. To the Church several have been added during the year. At the late communion two men of considerable influence in the nation were received into the church, one of them was an old man and a leader in all heathen customs and a stout opposer of Christianity. The change in his feelings and conduct is most decided. The missionary is making arrangements for erecting a small building for a boarding-school.

West of this, but in another territory, is a reservation where the *Navajoes* have been recently placed. Among these a mission was established the past year under the charge of Rev. J. M. Roberts and his wife. Initial measures have been taken for a boarding-school and for missionary work.

These constitute our evangelistic labors among the Aborigines of our country. Our only other mission within the United States is that of the

CHINESE IN CALIFORNIA.

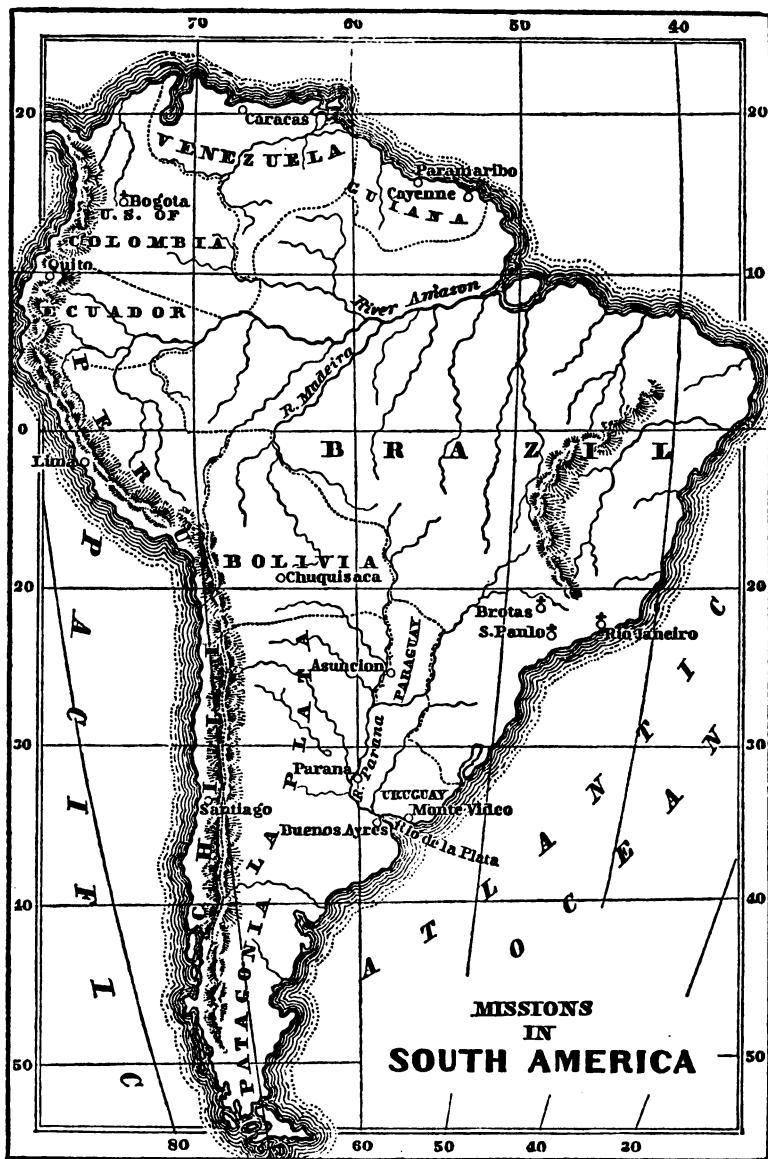
This mission is still under the care of Rev. A. W. Loomis. The work has undergone no change during the year. By conversation, teaching and preaching, by tracts and the printed word, by his own efforts and those of his Chinese assistants he has sought the spiritual good of these idolaters from the land of Sinim. The Christian church is more aroused to labor for this people, though it is doubtful whether they have of late much increased in numbers. The little church occasionally receives accessions from those who have been brought up in heathenism, and as frequently sends forth its members to other lands. Some return to China, and some go far from the influence of the mission into other states or territories, but generally they hold fast to their faith. Kind friends continue their aid, and among these are two ladies in the East, whose generous contribution is of great assistance in the support of native laborers.

Pursuing our course southward for the next Mission of the Board, and we pass on to

SOUTH AMERICA,

where are two distinct missions in two important countries,—the United States of Colombia and Brazil. Bogota is the only mission station in the former. The laborers are Rev. Messrs. T. F. Wallace and P. H. Pitkin with their wives, and Miss Kate McFarren. The prospects of this mission are now encouraging. Its early history was chequered. Death, political troubles, &c., interfered with it. The Romish power perceiving the permanent character of the work, and that it was beginning to tell, have shown of late much hostility. The priests denounced the school and threatened excommunication upon all who supported it, and violent measures were spoken of if proselytism continued. These things have helped the work so that when the new chapel was opened for worship, some of the leading men of the capital were present. Cases of conversion and additions to the Church have been reported.

It is ten years since missionary operations were begun by the Board in BRAZIL. At first only one missionary was in the field, and he was taken



after a short but successful career from toil to rest. The laborers at present are Messrs. Blackford, Schneider, Chamberlain, McKee, Lenington, Pires, Conceicao, Miss Dascomb and Miss Greenman. The stations occupied at present are *Rio Janeiro*, *Sao Paulo* and *Brotas*. At each of these is an organized church, and also at *Lorena*, *Ponso Alegre* and *Sorocaba*. Two of these have been established during the year. In these churches are about

260 communicants. Truth is taking effect wherever the missionaries have been able to labor. Tours into different places have been made, and much seed of the word has been sown. Opposition to the progress of truth is earnest at times, but this is a sign that it is felt. The Church in Rio Janeiro is still worshipping in a hall. Efforts made to purchase a suitable building for a chapel, or a lot on which to erect one have failed, the brethren are hopeful of soon finding a place that will suit. Miss Dascomb accompanied by Miss Greenman, who is supported by ladies not in connection with our Church, reached Rio Janeiro in October. They will be engaged in teaching. The Mission was also reinforced by the return of Rev. Mr. Blackford and wife. The semi-monthly issue of the *Imprensa Evangelica* is still doing good. The four young men are prosecuting their studies for the ministry; one is spending part of his time in teaching, and the others are also engaged in efforts to spread among their countrymen a knowledge of Christ. Besides the organization of two new churches, several have been added to the other churches.

Crossing the Pacific until we reach Japan we come to what is called the

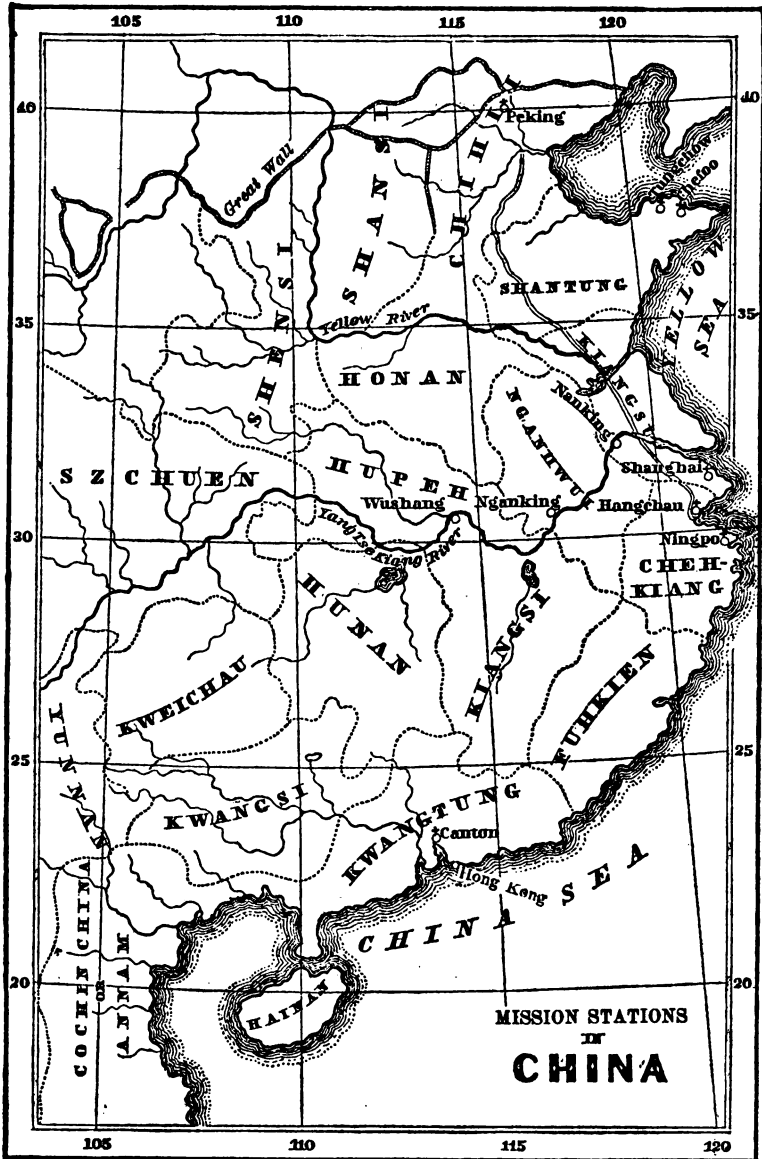
JAPAN MISSION.

Here we find four laborers at work, Dr. Hepburn, and Rev. Messrs. Thompson, Cornes and Carrothers. The last has only been in Japan a few months. Until the last reinforcement Yokohama was the only station occupied, but it is now deemed advisable to establish a second at Yedo, and preparations have been made to carry this into effect. Three interesting conversions have been reported, and these converts have not been disturbed by the government. A spirit of inquiry is aroused among the people, and especially among some of the Buddhist priests and the upper classes. The Bible has been eagerly sought and purchased by not a few, and books on the evidences of Christianity have been read. Much preparatory work has yet to be done in the way of a religious literature, of a completed edition of the Scriptures in Japanese, of leavening the minds of the people with truth, &c. This will take time, but the opportunities of prosecuting the work are already many, and the churches need not hesitate to push it forward with more vigor and power, and take advantage of providential and political occurrences. Preaching of the word, instruction of the young, and relief of the sick in the dispensary under the supervision of Dr. Hepburn, are the chief agencies of reaching the people, and they all have their place in advancing the cause of evangelization.

In our westward journey we arrive at the

MISSIONS IN CHINA.

It is little more than a quarter of a century since our first mission was established in that vast empire, with its estimated population of 400,000,000. In this period much has been accomplished, and much attempted that will have an important bearing upon future evangelistic movements. Nearly



all of the early band of missionaries have gone to the better land, the only veterans in the field at work are Loomis in California, Happer in Canton, McCartee in Ningpo and Hepburn in Japan. All the others now in China have entered upon the service since 1850. Our mission work in China is assuming larger proportions. An impulse in the way of new laborers has been recently given to it. Five missionaries and one assistant missionary

having been added to the force the last year, making in all 22 missionaries, 6 female assistant missionaries, besides the wives of missionaries.

The most Southern Mission is that of CANTON, established in 1845. Here are at work or on their way, Rev. Messrs. Happer, Preston, Marcellus, McChesney and J. G. Kerr, M.D. and their wives, Rev. H. V. Noyes, Miss Noyes, Miss Shaw and Miss Happer. There has been no new feature in the operations of this mission during the year, and no rapid advance of the cause. The truth has been faithfully preached in the chapels and elsewhere, and thousands of patients have been treated in the dispensary and their attention turned to the great healer of souls. Schools form here, as in other missions in China, an agency for bringing the young under the influence of truth, and training them in its knowledge.

Going north we next reach the city of *Ningpo*, and this with the cities of *Hang-chow* and *Shanghai* now constitute the one Mission of NINGPO. In this city are Rev. Mr. Leyenberger and his wife and Rev. J. Butler. Dr. McCartee is absent for a few months for health. The native churches in connection with the *Ningpo* Station are vigorous, some of which have settled pastors, though more or less under the supervision of missionaries. In one of them an excellent Church building has been erected, and others are anxious to strengthen their position by similar houses of worship. At *Hang-chow* the Rev. S. Dodd and wife are laboring, their associate Rev. D. D. Green with his family were constrained to leave their work on account of health. This brother is at present in the United States. The Rev. Mr. Lyon with his wife are on their way to reinforce this station, the work at this point is full of promise. At *Shanghai* the press is in successful operation, and its enlargement and vigor are largely due to its late superintendent Mr. William Gamble, who has resigned his charge into the hands of Rev. John Wherry. The press prints more pages than the combined printing establishments of the other Missionary Societies in China, and is thus an important agency for the diffusion of the truth. The schools have been carried on with much success by Rev. Mr. Farnham, and upon his labors and that of others God has graciously smiled. New buildings have been erected for school purposes, and also a chapel, and these will become helps to the work.

To the churches in this mission many have been added during the year. and the present church-membership at the different stations is over 600. There are five ordained native ministers in the mission, twenty-two stations and out-stations, where the gospel is from time to time proclaimed, and twenty-four chapels of various kinds used for this purpose. A theological class for the more thorough training of the native laborers is in contemplation. Boarding and day-schools are in operation, and some of the young men are looking forward to the ministry. An interesting and able preacher of the Word died recently in Shanghai.

In the SHANTUNG MISSION are two stations, *Chefoo* and *Tungchow*. Rev. Messrs. Capp and Eckard have gone to join this mission. The other mem-

bers are Rev. Messrs. J. L. Nevius, D.D., C. R. Mills and C. W. Mateer and their wives, and Miss M. J. Brown and Miss Patrick, at Tungechow; and Rev. H. J. Corbett and his wife and Miss C. B. Downing, at Chefoo. Mr. Mills and family are on their way to this country. There have been some interesting cases of awakening, and conversion and also of missionary effort on the part of native Christians reported the past year. These aggressive movements have developed opposition, and some have suffered imprisonment and loss for the cause of Christ. Such have, however, stood firm to their profession, and have witnessed nobly for the truth. As the cause advances, the missionaries fear similar or more determined hostilities; but if so, Christ will take care of his own and will cause the wrath of man to praise him.

The PEKING MISSION continues the same as at the last survey, except that Dr. Martin has returned to the capital to engage in educational and other efforts for the enlightenment and moral improvement of the Chinese. Messrs. Morrison and McIlvaine have been diligently at work, seeking the good of those whom they could reach with the truth. They mourn over the apathy of the people to spiritual and divine realities. Some of the Chinese churches support native catechists and contribute of their means to other purposes.

Our next Asiatic Mission is that of

SIAM.

The two stations are now well manned. At *Bangkok* are Rev. Messrs. House, McDonald, George and Carrington, with their wives. At *Petchaburi* are Messrs. McFarland and Vandyke, with their wives. If these two cities enjoy the labors of six missionaries, two of whom have recently gone out, the other cities and towns of the kingdom are without a preacher. Though a few have been received into the communion the last year, the people, as a whole, show no interest in Christianity. Yea, some to whom it has been set forth as God's only method of recovery from sin and death have risen in bitter opposition to its teachings and will have none of it. Liberty to preach the gospel everywhere in Siam is granted.

The wives of the missionaries are more or less engaged in teaching. An industrial school at Petchaburi is in successful operation, and help and helpers are desired to carry it forward. Two Christian Siamese are in the United States, prosecuting their studies for future usefulness in their own country. One is a student in one of the medical colleges in New York, and is sustained by the liberality of a member of our Church in New Jersey.

If we travel 500 miles north of Bangkok, we arrive at the Mission among the

LAOS.

The communication between Chiangmai, the capital of the country, and where the missionaries are located, and Bangkok, is very infrequent. This

interferes greatly with the correspondence of the laborers, and generally many months pass by without hearing from them. The reports that have come have been cheering. The King had granted them land on which to erect houses and a chapel. Persons high in authority were interested in them, and they had been permitted to receive three persons into the church. The missionaries are Rev. D. McGilvary and Rev. J. Wilson and their wives.

We pass on to what is our next and remaining mission in Asia—

INDIA.

This was the first mission of our Church in the East, and to it much prayer and means have been given. Heathenism in India is in a most compact and gigantic form, and in no country is it so potent over the whole life—civil, social and religious, of its votaries; caste with its endless ramifications, has wonderful power in keeping the people apart, and drying up human sympathy, and holding them in bondage to their own system. In this respect India is peculiar. Whilst no Society has yet reaped any large in-gathering from the people, or rejoiced in seeing whole districts turning to the Lord, yet in no country has there been such a preparatory work done, and which will tell in the spiritual results to be reaped in the future.

The missions of our Church stretch from Allahabad to Rawal Pindi, a distance of 900 miles. Covering this territory are 15 stations, and several sub-stations, at which are native laborers. Four Presbyteries have been organized, which, with the Saharanpur Presbytery, make five within the bounds of the two missions, FURRUKHABAD and LODIANA.

In the lower or FURRUKHABAD MISSION are six stations, and twelve missionaries. In going up the country from Calcutta, the first station reached is *Allahabad*. This city of growing importance is about 500 miles north-west of Calcutta, and is occupied by Rev. Messrs. Dr. Owen and Walsh with their wives, and Rev. T. S. Wynkoop. The next station is *Futtehpore* under the care, at present, of native laborers. Following the railroad we reach *Etawah* on the river Jumna, where Rev. Edward H. Sayre and his wife are at work. To the north-east of this place is *Mynpurie*, occupied by Rev. Messrs. Wyckoff and Alexander with their wives, and Rev. F. Heyl. Forty miles east of Mynpurie is *Futtehgurh* with its sad memories in the times of the mutiny, and where the largest native church of the Board is found. Rev. Messrs. Johnson and Brodhead with their wives are stationed here. Within three miles of this place is the large native city of *Furrukhabad*, where Rev. Messrs. Kellogg and Ullmann are laboring.

The Rev. Thomas Tracy who left New York in September for India, will labor within the bounds of this mission. Dr. Owen and wife, and Messrs. Brodhead and Wyckoff with their wives, and Mrs. Ullmann are at present absent from the field. They all expect to return. The mission families have suffered much from sickness during the hot weather which was remarkable for its intensity, the thermometer ranging some 30 degrees

above the average of such seasons. Death entered three of the families, taking one from each. Progress has been made of late in a movement for a native pastorate, to be sustained as far as possible by the churches. Several conversions have been reported. There is an awakening interest in female education, and female teachers are being trained at Mynpurie under the care of Mrs. Alexander. This is a great innovation upon Hindu customs and ideas of what is right.

The upper, or LODIANA MISSION embraces nine stations and several out-stations. Seventeen missionaries are connected with it. The ramifications of this mission are larger than those of the other. Here is a press in constant operation, pouring out its treasures in a rich religious literature, and supplying many of the missions of Upper India with the word of life. The educational institutions of Lahore are on an extensive scale, ranging from the common bazar school to the College. The stations of this mission do not lie contiguous to those of Furrukhabad. Several important cities are passed, and between two and three hundred miles traveled, before *Roorkhee* is reached. This is an important town in many respects, and is increasing in population. Rev. J. Caldwell and wife are stationed here. To the North-east is *Dehra* and the most easterly of the stations of the Board. It lies in the centre of the beautiful valley of the Dhoon and near the base of the lower Himmalayas. A large and interesting school, mainly for Christian native females, has been established, and to it Miss Beatty has devoted much of her time and strength. Since the failure of her health, Miss Margaret Thompson has gone to take her place. Rev. Messrs. Woodside and Herron, with their wives, are actively engaged in the duties of the station. At *Saharanpur* we find Rev. W. Calderwood and wife at work, and where their labors have yielded fruit. *Sabathu*, the hill station of the Board, is occupied by Rev. John Newton, Jr., M.D., and Mrs. Janvier. Dr. Newton, as a medical missionary, is able to do much to relieve human suffering, and at the same time, to commend the sufferer to Jesus. Mrs. Janvier renders efficient service in the schools. *Ambala* is manned by Rev. Dr. Morrison and his son, W. J. P. Morrison. Here the gospel has had a wonderful effect upon many of the poor lepers. Schools are vigorously carried on here and at all the stations. *Lodiana* was the first place occupied. A larger, steady native congregation is gathered here on the Sabbath than at any other point in the whole mission. The orphanage has raised up several efficient helpers. Rev. Messrs. Rudolph, Myers and Bergen, with their wives, are the missionary laborers of Lodiana. The extensive educational institutions of *Lahore* have been mentioned. They owe much to the efficient efforts of Rev. C. W. Forman, who has returned from a rest at home to this field. Rev. A. Henry was suddenly removed by cholera from his work in the College in August last. The other laborers are Rev. J. Newton and his son, C. B. Newton. The former has recently completed the Scriptures in Panjabi. East of Lahore is the station of *Jalandhar*, where Rev. Golok Nath, the oldest native minister of the Board, is at work. The

frontier station is that of *Rawal Pindi*, which, the past year, was deprived of the services of the Rev. James Orbison. Rev. E. M. Wherry and his wife are the sole laborers, but are cheered with tokens of the divine favor. The Rev. M. C. Carleton spends most of his time in itinerant labor. The Rev. A. P. Kelso, with Miss Thompson and Miss Sarah Morrison, are the new laborers for this mission. Zenana schools are opened in several places and engaged in them or in other evangelistic work, besides those mentioned, are Miss Henrietta Morrison and Miss Woodside.

Mrs. Carleton is at home with her children.

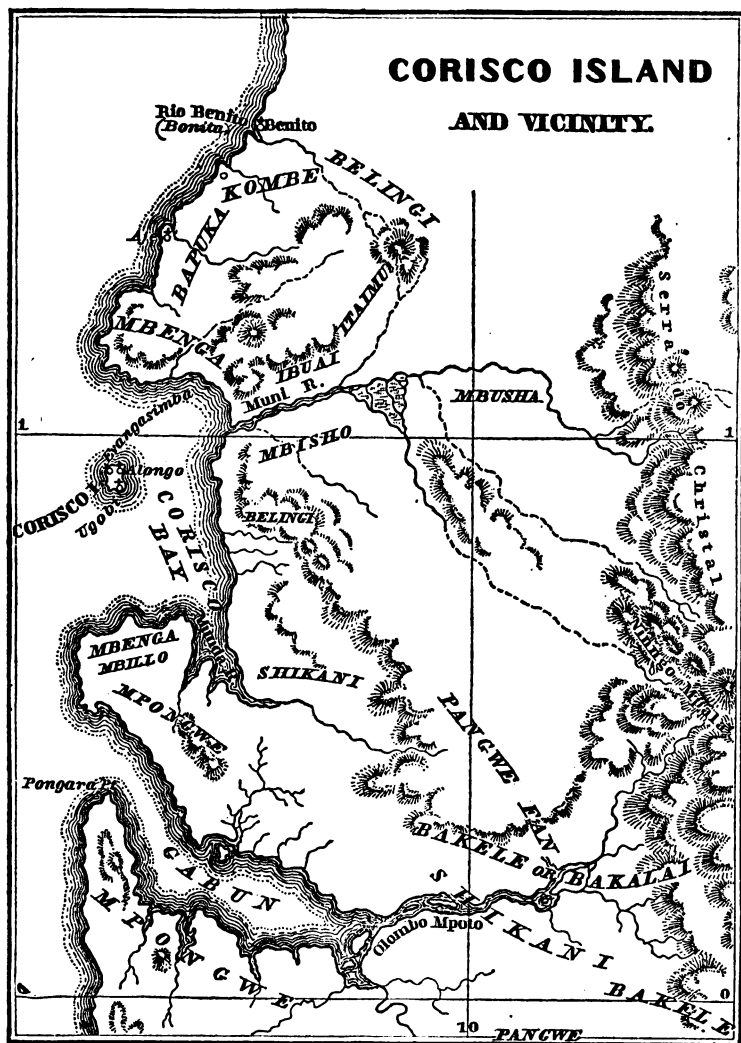
WESTERN AFRICA.

Our work in the Republic of Liberia continues the same as in former years. This mission sustained a great loss at the beginning of the year, by the death of Mr. B. V. R. James, who first went to Africa in 1832, and was in connection with the Board a quarter of a century. He was a faithful worker and a consistent Christian. A few months afterwards his pastor, Rev. T. Amos, followed him into the eternal world. These removals have weakened the missionary force in Monrovia. Most of the evangelistic work is done among the colonists, though something is attempted among the heathen tribes. There has been much religious interest at Monrovia in all the churches, and many scores have been awakened. At other points some of the congregations have been blessed with special tokens of God's presence. A great want in Liberia next to God's converting power, is education. Teachers are not only needed, but a proper appreciation among the people of the value of education is also important. The Alexander High School has been sustained, and since the death of Mr. Boeklen, is under the care of Mr. C. D. Ferguson. Earnest, devoted and judicious men are greatly needed. The stations are the same as formerly. Several young men are looking forward to the gospel ministry, and two have lately been taken under the care of the Presbytery.

To the south of Liberia and near the equator, is the island of Corisco, and which gives name to the field occupied by the Board—

CORISCO MISSION.

This mission has also been bereaved during the year. Rev. S. Reutlinger, after lingering four weeks from a severe attack of erysipelas, succumbed to the disease July 17. He was a devoted servant of the Lord. On the island Rev. Messrs. De Heer and Menaul, with their wives, are at work. Several of the natives have been led to profess faith in Christ, and a number have united with the Catechumen class. Owing to the numerous temptations in the way of professing Christians in that land, the missionaries are exceedingly careful about the reception of members in the church. They pass a probationary period as Catechumens before admitted to full membership. The work at Benita has been prosecuted with more power



and influence during the year. The day-school has been enlarged, and a second station at Bolanda with a boarding-school under the care of Miss Nassau has been established. Mrs. Reutlinger hopes to remain at her post and visit and teach the women and girls in their villages. The Church has received accessions and is in a healthy state. The Catechumen class numbers 25. A voluntary effort has been made to erect a church edifice at Benita and the interest manifested in it on the part of many, has been considerable. Since the death of Rev. S. Reutlinger, the missionaries are Rev. R. H. Nassau and his wife, Miss I. A. Nassau and Mrs. Reutlinger.

IN EUROPE the Board has no missions. It aids existing societies as far as its means will allow in France, Belgium, Switzerland and Italy. It has been able to help forward the mission work of the Waldenses as well as the theological training of their rising ministry. Through funds placed at the disposal of the Board, a professorship in their Seminary at Florence is sustained. Did the Church but consider the importance of this work, much more might be done through the Board to push forward the evangelistic movements in these countries. The Methodist Church is doing an important work in Europe, and so are the Baptist Churches, and so could our Church, in her ecclesiastical capacity, if she would but combine her energies.

Among the JEWS the Board has but one missionary, and who devotes only part of his time to this people. His labors are not in vain. Whether this is all that our Church should attempt is a question of moment. If they have claims upon us, they must be greater than what this single movement would indicate.

WEEK OF PRAYER.

WE have so often spoken of the purpose and scope of this season, that it is needless to enlarge upon it. It would be more in keeping with its original design, and more blessed in its results, if more earnest prayers were offered for a dying world. With urgency do the missionaries write for the prayers of the Church. They have sown much seed. The truth has been brought into contact with many hearts. Many minds are convinced of the claims of Christianity, and of its divine origin, but surrounded by heathenism, and affected by it in their social and civil relations, hampered by it in every movement, and dreading the severance of human ties that seem sacred to them if they embrace the religion of the Cross, they hesitate to take any decided step that will separate them from those to whom they are so closely allied. To bring them out openly for Christ, and to give efficacy to past labor, the aid and almighty power of the Spirit must be sought. He only can re-create, He only can give life and strength. Missionaries may preach, thousands and tens of thousands may wait upon their ministry, and come under the influence of their evangelistic efforts, but until He quickens and renews, all is in vain to save. Let prayer then arise, earnest, intense, believing petitions ascend for the outpouring of the Spirit, and especially at the time set apart by the Church to plead for this very cause, and at this juncture of the work, when so many of the laborers are appealing for this form of prayer. Great and marvellous changes are going on in various parts of the world through the presence and power of Christianity, but these are preparatory for a reign of righteousness in the earth. Something more is needed for bringing men into living union with Jesus, and turning communities to him, the Spirit must vitalize

these agencies and the work already accomplished, and make them glow with his presence and power. It is not enough that mountains are levelled and valleys raised, the glory of the Lord must be revealed, that the nations may pass over the highway which has been made.

Now, when so many obstacles are removed, when barriers are broken down, and so many people are providentially reached with the gospel, and providentially prepared for fuller developments of God's grace and power, is it not time to call upon him, to give special efficacy to all that has been done among his enemies, to make them acquainted with him? "Ye," then "that make mention of the Lord, keep not silence; and give him no rest till he establish and till he make Jerusalem a praise in the earth." The "Spirit poured out from on high" is the want of all mission fields, and is the cry from those who are laboring in them.

COMMUNICATIONS FROM THE MISSIONS.

Furrukhabad Mission. N. India.

Zenana Work in Allahabad.

THE following letter of Mrs. Walsh, written October 13th, to the ladies of the First Church of Elizabeth. N. J., who are interested in women's work in India, and are striving to do something for the social and spiritual improvement of heathen-women, will show our readers, for whom it is also sent, what is going on in India among this class. We wish all the ladies of our churches would come up to the help of the Board in its endeavors to reach different classes and bring them under the influence of the truth:

I received your kind letter and thank your Society very much for appropriating one hundred dollars to our Zenana work. All I can do in return is to tell you a little about that work, and thus help to keep alive your interest in it. I will describe the visits my daughter and myself made one day to three zenanas, accompanied by the Bible women, who are native Christians.

We went first to the house of a very respectable old gentleman who has several sons all married, and they with their wives and children live in their father's house, he ruling them as the patriarchs of old ruled their families, and his wife is

supreme among her daughters-in-law. Of course, we found a number of women in this house, and they were all busily employed in making pillow cases for some very dirty looking pillows which were lying on the floor. They stopped their work to receive us in the most kindly manner, spread a nice rug for our feet, and managed from different holes and corners to get together chairs and stools for us to sit upon. These women were all most interesting in appearance and very intelligent. They could all read their own native language, which is Bengali, and promised to learn to read Hindi, that they might make use of books I could give them. The most interesting woman among them is a widow, with a sweet, sad face, for a widow in this land has a sad sorrowful life, and so many daily trials to bear that no wonder there is a sort of hopeless look in her face. One of my Bible women is able to teach fancy work, and she has taught this poor widow to work very nicely. She showed us a pair of slippers that she had worked, and seemed greatly pleased with our approval of them. I had a most interesting conversation with these women, and they said that they understood all that

was read to them. What I try to do always, is to tell the history of the fall and how we all became sinners; then how Jesus died to save us; and I trust the Holy Spirit will enlighten the minds of these interesting creatures, and make them understand this precious truth. The next house we visited was that of a young Bengali Babu, who is a Pleader in the High Court of Allahabad, and speaks English beautifully. He happened to be at home, as he had a holiday, and received us most politely. An elder brother lives with him who has become a Christian. He is a widower, I think, and has no family. We only found one lady in this house, the wife of the young Babu. She was in her private apartment when we went in, but came out directly when she heard of our arrival. We were exceedingly amused at her brother-in-law, who was talking to us in the most earnest manner, but when told that his sister-in-law was coming, begged us to excuse him, as "according to the customs of the country he was not allowed to see her, and he must retreat into a side room." He pretended to close the door, but he kept it partly open that he might talk to us, and we were quite sure he saw his sister-in-law distinctly. He said "he hoped the light of the gospel would soon shine upon his countrymen, then all these foolish customs would be abolished." I asked him if he tried to teach them about the true way to heaven, and he said he had persuaded his brother to read the Bible and search for the true way. This Babu has certainly done a very good thing, he has persuaded a number of his Bengali friends to send their little daughters to his brother's house to be taught. A nice room fitted up with benches and tables is used as a school-room, and two ladies from the Calcutta Zenana Mission, who are doing a good work here, teach the children. The young Babu's wife is a lovely creature, and her gentle, graceful manners might be envied by the most well-bred lady. Her husband has bought a piano for her and is very anxious she should be taught to play on it. A young lady was with us who could play, and she delighted them all by playing a few lively airs upon the piano. Our visit was only one of courtesy as the ladies from Calcutta are doing all they can in this house, and as the parents of the little girls wish them to learn to read Bengali, they can be more useful than I could. Besides this, I have more houses to visit than I could do justice to. We went last of all to visit a Hindoo lady, and were exceedingly pleased with her. She listens to the reading of the Bible women with great interest, and is quite willing to learn to read. She is very industrious and showed us a beautiful lace veil which she had worked so nicely that it seemed as if the thread were woven into the lace. She has to cook all her husband's food, as he will never eat food cooked by a servant, so her time must be fully occupied. I used to think that the native ladies were very idle, but now that I know more about them I find they have a great deal to occupy them. A great deal of their time is occupied, poor things, in the worship of their idols. May God have pity upon them, and send His Holy Spirit to illumine their darkened minds, that they may be led to trust in our precious Saviour for salvation! I have been deeply impressed of late with the wonderful goodness of God in giving His Holy Spirit to enlighten our minds and cause us to have a *simple* faith in Jesus. We see so many wiser and better than ourselves, who are groping in darkness and trying to work out a salvation for themselves, simply because the Holy Spirit has never taken of the things of Jesus to show them unto them; and then I wonder why he has made me believe in the perfect, simple way of gospel salvation. "Even so Father, for so it seemeth good in Thy sight," and oh! may we whom He loves so much love Him as we ought. Mrs. Evans, the wife of the Baptist missionary here, is also engaged in this delight-

ful zenana work, and she told me of a most interesting incident the other day. The wife of a Bengali Babu received Mrs. Evans most kindly, and listened to the reading of the Bible with great interest. When Mrs. Evans told her that Jesus died for us, and that He is God, this lady said: "Oh! do not tell me He is God. Tell me that He is a very holy man, or a great prophet, and I will believe you, but I cannot believe that He is God." However, the lady asked Mrs. Evans to get her a Bengali Bible, and promised to read it and examine it carefully. Mrs. Evans did get her a Bible, and soon after the lady was obliged to go away to Agra with her husband. Not long ago Mrs. Evans received a letter from this lady's husband, saying that his wife had read the Bible and was quite convinced of its truth, and wished him to thank her kind friend for giving it to her. I often visit a young Bengali widow, who lives in a handsome house of her own, with her mother who is also a widow, and two sons. She reads the Bible understandingly, and knows something of our Saviour. She is quite her own mistress, and has not to submit to all the restraints that widows generally are obliged to do who live in a father-in-law's house. She never is seen by men and yet manages to do a great deal of business, and manages her property through her son who is too young to do it himself. My daughter has a very interesting school in our compound, of dear little girls, some of them Christians and some heathens. We are doing what we can to spread the truth among these poor people, and long for the time when they shall believe on the only true God.

Lodiana Mission, N. India.

Lahore.

THIS letter of Mrs. Newton, who accompanied her husband, Rev. John Newton, in the tour here described, will give our readers some insight into the work of the Missionary at such times.

I SEND a few brief notes of an itinerary made during the early part of this year.

Kussoor—and how the Missionary was treated.—We left Lahore in February, hoping to remain in tents until the hot weather had set in. We took the Trunk Road to Ferozepore, south of Lahore, making a march daily of from 10 to 12 miles. In this part of the country the towns and villages are more distant and scattered than they are in the East and West. Our object was to push on to Kussoor, a large native city. At our various daily stopping places, Mr. Newton preached in the bazaars, and visited the schools, etc., and was much interested in finding that the best taught and best conducted school was held by an old Lodiana scholar; in another village he found a Lodiana pupil as Post-Master; in another, one as a Sub-Assistant Surgeon; each welcoming him as an old friend, though he had not been their teacher, showing their respect and love for the place and all its past associations. We reached Kussoor the sixth day after leaving Lahore—a very curious old city, always wild, bleak and desolate; then, doubly so, from the perfect barrenness of the fields; the famine being sore in the land; there was hardly a green tree or blade of vegetation to be seen for miles. Kussoor looked to us at first like a city of the dead, so little life and stir. It was an old Affghan city, built by twelve Pathans; the separate parts, from a quarter to half a mile distant from each other; surrounded by high walls, now very much dilapidated. Outside each city are extensive unenclosed graveyards; these alone tell you what population once lived within the walls, and then fought and died beneath them; for in former times, there was constant petty warfare going on between these twelve Pathan chieftains, till Runjeet Singh united the whole under his rule. There are people from all parts living here—Sikhs, Hindus, Mahomedans, Belooch-

es, etc., etc., and each generally inhabits a separate quarter of the town. It was at one time a very bigoted place, and about seven years ago, a Church Missionary from Amritsur while preaching in the bazaar, was pelted and abused; but the magistrate so punished the offenders that they have a very vivid recollection of the whole matter, and an incentive to be at least civil to the "Padri log" who may visit them. Our tents were pitched in the most available camping ground between the two principal cities, on a large sandy space—dreary and bare as a desert, which it truly was—but for visiting and being visited it was most convenient, being in the principal thoroughfare. At first the people were somewhat shy, and we did not seem welcome when they heard that a Padri Sahib was come to stay some weeks among them, but first one and then another would come to take a cautious curious peep, till by degrees our tent was filled from morning till evening; at last we had to refuse admittance before 10 A.M., and at 5 P.M. to tell the lingerers we must either go into the bazaar to preach, or to some distant village, or for a little fresh air, the latter not being the least needful, after being cooped up with these people for so many hours, for we had brought with us but the one tent, for day and night, (a great mistake), a separate tent or at least a large verandah to your tent being a necessity, where you may have plenty of fresh air, while surrounded by these unsavory people. It was a motley group that might be daily seen within that tent; Hindus, Mussulmans, Sikhs, all squatted together on the floor; all differing from one another in religious opinions, *agreeing* only to differ from the Christian Padri.

The labors of a day in tents.—But I must try to bring you as it were, into the midst of this heterogeneous group just for one day, which will give you a sample of most. One grand necessity is to leave all olfactory nerves behind you, and all refined notions as to cleanliness,

and too often (especially if visited by Faqirs) of even what we should call decency. And do not suppose your heart is going to be warmed or cheered, or your intellect gratified by the coming of so many visitors, so many *enquirers* as you would fain hope. No! the Missionary's prayer before meeting these people must be for *patience*. There are many happy exceptions to the idleness and curiosity and love of argument which prompt too many of these visits; and many is the question that is put with a real desire to know the truth—these are, however, the exceptions. But let us look at the motley group. That man near the door is a Sikh, a follower of Babu Nanak, the founder of Sikhism, who lived about the time of the Reformation; they do not worship idols; this tall refined looking man was our constant visitor during the whole time we remained at Kusoor; he was a Guru or Teacher in the city; he was often perplexed and amused at seeing a lady so constantly writing, while he and others were sitting there, and at last one day his curiosity got the better of him, and he asked why the "*old woman*" (this was intended as a term of respect, as among themselves it is the oldest woman in their Zenana who is looked up to before all the others) "had written down all that had been said; she was always writing, thinking, and asking questions, and what would it be for but to tell the Wilayati" (English) "people all they had talked about?" Mr. N. gave this man a New Testament which he promised to read. Next to him, (also one of our constant visitors,) seated on a chair, with a very thick chain of false hair plaited round his head, surmounted by a dirty pink pagri or cloth is a Sadhu, a Faqir of the Babu Nanak order; he has travelled all over India and through Cabul into Yarkund, and into many of those wild regions now being conquered by the Russians. He had once hoped to visit Burmah, but in the Granth, that country is forbidden to Babu Nanak's followers, so that none dare

cross the salt water to its shores. Next to him is seated a Mahommed Sahib's follower, bearing upon his brow the usual stamp of pride, conceit and arrogance, coupled most often with deep ignorance even of the religion that he would uphold with the sword. He prefaces his long series of weary questionings by a few common-place civilities, and then come such as the following: "Do you get pay for you work?" Meaning are you paid by Government? Then perhaps will be asked: "What is the Kalma of the Christians?" Meaning their confession of faith, corresponding with that which is on the tongue of every Mahomedan. "There is no God but Allah, and Mahommed is the Apostle of Allah." To which reply was made: "Christians have no such Kalma; but I will give you a verse from the New Testament which will do instead: 'There is one God, and one Mediator between God and Man, the Man Christ Jesus.'" They say, "Oh, yes! the Mahomedans have their Kalma and the followers of Moses have theirs—There is one Allah, and Moses is his speaker, one that talked with Allah; the Christian Kalma is—there is no God but Allah, and Jesus is the spirit of Allah." This last *has* generally to bring on a long weary argument on various topics: "the Sonship of Christ. Who is the Holy Ghost? Why when Jesus was sent down to *England* (!) did the *English* put him to death? Why do Christians eat pork," etc., etc. The most illogical absurdities are maintained, often with great rudeness by the Mahomedans. It would be impossible to write down all the questions relevant and irrelevant that follow; the Sikhs and Hindus present joining in where possible with the Mahomedans against the hated doctrines of Christianity; sometimes, perhaps, a Hindu or Mussulman will suddenly change the topic in the middle of a most interesting enquiry—from some more honest mind—often because their minds are so trifling they cannot carry out the argument then

discussing, but their eye having lighted on your coat, your slippers, etc., they will ask the price or material of them; or want to see your watch, or perhaps enquire how do Christians marry, etc. There sit four Brahmins, followers of Goruk-Nath, who lived many hundred years ago. They say that they consider the English raj (rule) the best that was ever established, only that they do not feed the Brahmins! They wanted to know why the Padri had come to make Christians? They asked too, "Why is it, that whatever the subject of conversation or discussion, you always end with Christ?" Next to these four gross unpleasant looking men, sits a little old man, a Hindu, who racks his brain for questions as to our manners and customs. Next to him, with large eyes and white beard, which he is always stroking, sits an honest old face—too honest for his creed—for when the question was asked of him why does the worshipper on going into the temple always strike a bell before he bows his head or makes his offering to the idols, his immediate laughing reply was: "To call the god's attention to the worshipper. Who knows but he may be sleeping and needs to be awakened?" "No! No!" said some of the other Hindus present, apparently seeing the absurd predicament in which the old man was unconsciously, yet honestly placing their gods; but he pertinaciously maintained, "It is so, for as the door is shut, how can we know what he is doing?" A gross looking Brahmin youth, his son, sitting next to him, laughed heartily at his father's disclosures. While this is going on some Hindus and Mahomedans feeling somewhat abashed, get up and say salaam, but their places are at once filled with those outside, of whom there are many, both boys and men, peeping through the chick or door. Kussoor not having been often visited by missionaries, the novelty attracted more than it otherwise would if a Christian Padri were a frequent visitor. This one day (a sample

of most) will give you an idea of the way in which the missionary's time is engaged if he is stationed long in one place. There were some hopeful and very interesting enquirers, but these generally watched their opportunity to come when the tent was empty, or hung back to ask when they could see the Padri alone; sometimes these were Hindus, sometimes Mahomedans. These latter when they came merely from curiosity could hardly keep their tempers when they heard their sophistry exposed, for those around laughed heartily when their friends were floored. It was amusing the first few days. The religious teachers, comprising both Mussulmans and Hindus, who came and got the first defeat, went away, and the next day each brought some guru noted amongst themselves for wisdom or holiness of life; these in their turn getting their quiet answers, went away and brought others whom they considered as unanswerable. One very tall, dirty,

strong Faqir was entreated to reply to the Padri both by Hindus and Mahomedans; they told us in glee, that this man when he drank intoxicating liquors or drugs (which is an allowed habit among their holy men) became inspired! Of course the Padri highly disapproved of it, and the next morning this man came alone, and said he thought the Padri was right, and he wished to come alone and talk, which, however, he never did but once.

We were much disappointed that we were not able to return to Lahore by the route we had planned, as the district lying off the main road was thickly populated, but Mr. N. having hurt his back, he was unable to ride and no conveyance could have passed through those unmade jungly roads, so that he was reluctantly obliged to send into Lahore for a carriage and return by the same road by which he had gone out.

MISSIONS OF OTHER CHURCHES.

Scenes among which we Labor.

BY THE WIFE OF A MISSIONARY IN
BENGAL.

How think you the villages and markets of Bengal are reached by the missionary? Many times during the year he leaves the town where he resides, and with two or three native preachers, and some books and tracts, he goes forth on a preaching tour. There are no railroads intersecting the districts and connecting the villages together, or even carriage-roads along which one might journey. The distances between the villages are often great, and are not to be traversed by foot, so the only thing a missionary can do is to hire a boat. He engages a budgerow, a boat with two rooms of a convenient size, and a deck in front,

along which the boatmen sit or stand to ply their oars. It is painted green on the outside and white within, so that it looks comfortable and inviting. It is manned by eight or ten Mohammedan rowers and a manjee or captain, who is also the helmsman. A pausway, which is a smaller boat roofed over with bamboo matting, is secured for his native preachers, and is in every respect better suited to their habits than a budgerow would be. The little preaching party are soon ready for their journey, and with shouts of "allah," which is the Mohammedan term for God, the boatmen push off from the shore, not forgetting at the same time to dash a bucket of water on the prow of the boat for the sake of good luck. They hope that by so propitiating the spirit of the river, they will save their craft and them-

selves from mishaps. In a few hours they cease their shouts and singing, and there is a rush of voices. The men rest on their oars and the manjee looks in at the door to say that a market or fair is in sight. The order is given to put to, and the men resume their rowing. As the boat nears the shore, the distant hum of the *hat* or market gradually increases till it becomes an incessant din. The voices of the crowd, the barking of the dogs, the cawing of crows, and the beating of drums are all mixed together in a horrid discord. Into this babel the missionary enters with bold step and earnest eye. His preachers stand by his side, and by turns they address the multitude. Some receive the word thoughtfully, and carry it away in their memories to ponder over it in the quiet of their homes; while others turn away in scorn and disgust, more mindful of the things of this life than of the life to come. With a prayer in his heart that the word may be glorified, the missionary retraces his steps, but the people follow him closely. What is it that they want? Books! the cry on all sides is for books. The preachers are furnished with a liberal supply of them, some tracts, others detached portions of the Scriptures, and as they hold them up, they require each applicant to read a line or two out of them, that they may satisfy themselves that the books fall into the hands of those who will appreciate them. Some can stand the examination, and they bear away their prizes in triumph; others fail, and they are obliged to submit to a refusal. When books have been given away indiscriminately, their pages have often been seen in shops, or in markets, used as wrappers for parcels and lining for boxes; hence it is necessary to be as judicious as the circumstances will allow in their distribution. Sometimes an old man will stretch forth a trembling hand and ask for a tract.

"Can you read?" asks the missionary.

"No, sir; I never learnt to read. My eyes are dim with age, and I am hope-

lessly stupid, so it is of no use trying to learn now."

"Then I am sorry I can not give you a book. I must keep the books for those who can use them."

"But my grandson can read," quickly returns the old man; and the grandson, who was too small to be seen above the crowd, is put forward and made to confront the missionary.

"Here, make a salaam to the sahib," says the old man, fearful lest the little fellow should forget his manners and forfeit the coveted book.

"Can you read, my little friend?"

"Yes, sahib; the Gooroo Mohashoy of our village has taught me."

"Let me hear you read," and the missionary places the open page before him.

The boy begins in a loud tone, and reads with a little hesitation perhaps, but very fairly for his years. The old man's face is lighted up with pride as he marks the effect this display of learning has on the admiring crowd of rustics that are listening to his grandson.

The missionary pats the little fellow on the head and lets him have the tract, and the old man retires, saying, "Salaam, sahib; when we get home, I'll make him read it to me."

In the meanwhile the crowd press forward so closely that the preachers retreat hastily to their boat. They are followed to the water's edge by the multitude, who wade knee-deep through the slushy stream, and hang on to the side of the boat. The boatmen are constrained to push off and anchor some distance from the shore. The people then gradually disperse, and the boats are after awhile rowed to some sheltered spot in a bend of the shore, where they are moored for the night.

The sun has just gone down in glory, and the stars are peeping out one by one, when the missionary sits on deck enjoying the quiet scene and the cool night breezes. People are passing along the banks, some returning from the market

with baskets of vegetables on their heads, others in parties chatting pleasantly as they saunter up and down. The water's edge glows with the light of numerous fires, over which Hindu boatmen are cooking their evening meal, for no Hindu will cook on board a boat; and scores of fishing dinghies glide past, with the plaintive song of the fisherman, now near and then dying away in the distance. The moon rises in her cold beauty out of the dark foliage that lines the horizon, her silvery beams dancing on the waters, and almost renewing the light of day. Presently four or five men came on board, and ask for the Padre Sahib. Like Nicodemus of old, they come by night to learn more about the Great Teacher and His wonderful power. Who is He that opened the eyes of the blind, healed the lame, unstopped the ears of the deaf, loosed the tongue of the dumb, cleansed the leper, and raised the dead? Can He cleanse men from sin, and present them faultless before God? Is His power greater than the power of Doorga, and Ram, and Vishnu, and Shiva? Is His blood more purifying than the waters of Gunga? With such talk do they beguile the time, when the cry of the watchmen in the village hidden in yon clump of trees reminds them that night is advancing. They make their salaam to the missionary, and crossing the rice-fields, disappear among the trees. How often has the seed of the kingdom been sown during such quiet hours on lonely river-banks, to germinate in hearts earnestly seeking after the truth.

Morning breaks with a flush in the east, and the sun mounts the sky, rejoicing as a strong man to run a race. The boats are unmoored, and drift into the stream, and as the rowers, sitting to their work, pull vigorously, the boat, leaping forward with every successive dip of the oars, passes rapidly along the smooth waters. Soon a village embosomed in trees comes in sight, and the order is given to put to at a convenient

landing place. The missionary goes on shore for a stroll; the *bool-bools* are whistling in the mango groves; the doves are cooing in the woods, and the brief song of the *koel*, half sad, half glad, announces the coming summer. He is attracted by the voice of the men in the neighboring rice-field, who are busily employed in gathering the prostrate sheaves that cover the ground. He approaches them, and speaks to them of the field in which wheat and tares grow together, and of the time that must come, when the angel of God will descend and separate the one from the other. Then, pointing to the river—for the men who work in their fields in the day are fishermen at night—he talks of the nets that are cast on the waters, and of the good and bad fishes inclosed in them. They understand him and say:

"True, sir, true; but what shall we do that we may be numbered with the good? We do all that our Brahmins tell us, and yet we go on sinning; but God is merciful, and we hope that He will pity us in the end."

He tells them of the hatefulness of sin in God's sight, and of the forgiveness and life that are in Jesus Christ. He speaks of Christ's pity and love, and urges them to seek him, for He never cast out any that come. As he turns to leave, one of the men steps up to him, and with folded hands asks,

"Sahib, have you any medicine to give my son?" and the boy is presented.

"What is the matter with him?" asks the missionary. "He looks very weak; he ought to be home, not out here in this hot sun. Has he had fever?"

"Yes, Sahib, he gets a fever every other day, and it comes on with an ague fit. As this is not his fever-day, I thought it might do him no harm to come out with me to the fields."

"Poor boy," says the missionary to him, "do you like milk?"

"Very much, Sahib; but my mother

will not let me drink it; she says milk will increase the fever."

"Let him have as much milk as he likes," remarked the missionary to the father. "Do not let him grow weak from starvation, or he will find it difficult to shake off the fever. You have a *neem* tree near your house; take some of the bark of it and boil it in water, and let the boy drink the liquid three or four times a day; he will soon be well. The fever your son is suffering from is common in the villages round about; but wherever it prevails, the good God makes *neem* trees grow, that their bitter juice may cure it."

"Thank you, Sahib," replied the father, "I trust in God's mercy."

The boat is once more under way; her sails are set, and well filled by the freshening breeze. But there are ominous clouds that are chasing each other rapidly overhead, and then piling themselves in dark masses in the north-western horizon.

"We shall have a storm, manjee," says the missionary.

"No, Sahib, I don't think so," is the man's reply; "those clouds have all blown over, and they are not likely to rise up again as long as the present wind continues."

But the present wind does not continue. By degrees it dies out, the waters look dull and glassy, and there is not a ripple on their surface. Now and again there is heard a distant, rumbling sound of thunder, but the lightning is not yet discernable, owing to the strong sunshine which is reflected everywhere. But as the sun dips down in the west and vanishes behind muttering clouds, a soft cold wind, preceding rain, begins to blow, and gleams of sheet-lightning, alternating with forked flames, light up the huge masses of cloud which stand out in darkness along the sky. The storm approaches, the heavens are overspread; the intense darkness makes it impossible to see the line of the shore or to tell

whither the boat is going; the waters are troubled, and the foam-crested waves dance madly all around, and leap to the deck in fury. The winds blow in strong and steady rage, and threaten every moment to shatter the creaking boat; the rain descends with pitiless force; the lightning seems every moment to deepen the surrounding darkness; and the ceaseless thunder proclaims in awful tone the might of God.—*Church Mission. Register.*

Bolivia and Eastern Peru, and the Quichua Indians.

BY DR. J. H. LAMAN.

THE inhabitants of Central South America, and the country they occupy, have thus far received but little attention from Christian nations. Nor, until lately, has the unparalleled commercial wealth of those regions attracted particular notice. There are many indications that foreign enterprise, either English or American, will soon open that country to the world.

The countries referred to, the most valuable to us for their natural wealth, their genial climate and their remarkable accessibility, by steamers, through the large rivers, and the great republic of Bolivia, and the valleys and slopes of the Andean ranges of Eastern Peru. Ecuador is also very rich in natural resources, and has several large rivers emptying into the Amazon on the north, but it is so nearly under the equator and the climate is so much more sultry and oppressive than the higher southern latitudes, that the country is less likely to be opened to commercial enterprise.

The lower eastern slopes and valleys of the Andes of Peru, are known among Spanish Americans as the *Montana*. The Montana of Peru and Bolivia, including the adjoining ranges, covers an area of one thousand miles in length, by a width, east and west, of over two hundred miles; and is rich in mines of gold, silver, lead,

tin, copper, iron and also beds of coal. But its greatest and most easily developed wealth is found in the vegetable kingdom. In this latter respect the same may be said of the whole of Bolivia, that great central empire of South America; a State more than eight times as large as the State of New York, and second only to Brazil in its prospective importance.

The vegetable wealth of the Montana is inconceivably abundant and varied—the very reverse of the opposite Pacific slopes of the Andes. Beside the moist trade winds of the far distant Atlantic, which stimulate vegetation and cause a perennial spring, there is also a tropical sun producing uniform temperature, with no danger of blight from chilling winds or from frost. By these powerful natural agencies it is that the Montana of the Andes, and the republic of Bolivia, promise golden rewards to those who have enterprise enough to seek their gifts.

Almost every production of the tropic and temperate zones is found in those countries. On the higher slopes of the Andes there is perpetual pasturage for cattle. Abundant crops also of wheat, barley and Indian corn, are raised with little labor. In fact, three crops of corn are easily produced within the year, from the same piece of land. Lower down in the Montana on the highlands of Yungas, Cochamba, and Tarija, and also in the still lower departments of Mojos, Santa Cruz and Chiquitos, vegetation is absolutely perfect.

Among the countless variety of productions, are sugar-cane, tobacco, rice, coffee, cotton, indigo, vanilla, cocoa, yuca, etc., etc. The forests abound in the various dye woods of commerce, in many kinds of gums, resins and plants, useful in arts and medicines; ebony also, and woods valuable for cabinet work, the veneers from which present exceedingly beautiful combinations of shades and colors. But among the choice trees of those extensive forests, the most valuable are the India rubber and Peruvian bark.

Until lately, the latter was found mainly in the Montana of Peru, and, as the mode of stripping the trees was careless and destructive, fears were entertained that the supply would soon cease. Now, however, this tree is discovered through all the highlands of Bolivia; but always at an elevation of from 4,000 to 8,000 feet, and where it grows the climate is noted for its salubrity.

The India rubber tree too was supposed to exist mainly on the lower Amazon, but recent explorations have established the fact of its great abundance in many parts of Bolivia. This fact alone gives inestimable importance to that country, for if, as it was at one time feared, the rubber tree should disappear, we could scarcely estimate the greatness of the loss to the civilized world.

Cotton is found growing wild, both the white and yellow variety—with a longer staple than our Southern upland cotton. The coffee trees yield a bushel of berries each; the flavor and aroma of this coffee are unsurpassed by any in the world. The sugar-cane grows over twelve feet in length, and two and a half inches thick; and is full of rich juice and plantations are productive for thirty years, without renewal. In our Southern States, the canes are comparatively short and thin, and require to be replanted every two or three years.

The food of the common people of the Montana and Bolivia consists of yuca, farina, bananas and potatoes, and these are abundant every where. Down in the department of Santa Cruz, cocoa of an exceedingly rich and delicate flavor, is so abundant that immense quantities remain ungathered, being left to perish or to be eaten by the birds. The farina of Brazil, upon which the laboring people of that empire depend almost entirely for food, is prepared from the root of the *Jatropha Manihot*, from which we have our tapioca. The Bolivian farina is prepared from another species of *Manihot*, known as the yuca. This

root is boiled and eaten as a vegetable, and is not only harmless, but sweet and nourishing. It yields, on fermentation, a favorite stimulating beverage, called *masato*.

The principal rivers of Eastern Peru are the Ucayali and Huallaga. The Ucayali is the main head branch of the Amazon. It is a large deep river, and rises in the beautiful valleys of Yuca and Urubamba, east of Cuzco, where the Incas had summer palaces. This great river, from the head of steamboat navigation, north-east of Cuzco, runs northerly to the Amazon, a distance of one thousand miles, through the magnificent Montana of Eastern Peru, a region abounding in Peruvian bark and India rubber trees. From its mouth near the town of Nauta on the Amazon, the distance to the Atlantic is 2,400 miles thus giving 3,400 miles of continuous steamboat navigation — the longest in the world. In addition to the Yuca and Urubamba, the Ucayali is fed by several large streams, which rise on the Andean plateau, near the cities of Cuzco, Ayacucho and Tarma.

But the greatest of all the Amazonian affluents, is the river Madeira, which owing to its wide ramifications throughout Bolivia, will be the future great commercial thoroughfare. On entering the Madeira, at its junction with the Amazon, one thousand miles from the ocean, and passing up southerly to the Brazilian cascades, a distance of five hundred miles, the river averages half a mile in width, and is fifty feet deep. The falls can be overcome by canals. Above the falls, the river is called the Mamore. It here receives two great affluents, the Beni and Itenez. The former passes entirely through northern Bolivia, from the rich gold fields of Carabaya, near the Andes, where also bark and rubber trees are very abundant. The Itenez is the boundary between Brazil and Bolivia, and opens a rich section of country in

the western part of Brazil, and drains a portion of the diamond district.

The Mamore, from above the falls, has a width of one-quarter of a mile, and depth of over twenty feet for a distance of five hundred miles, southerly, to the village of Vinchuta, where the river takes the name of Chapore. It rises in the Andes, near the sources of the Pilcomayo, one of the heads of the Rio de la Plata. After traversing some of the richest portions of the highlands of Bolivia, they diverge to go to the Atlantic, one northerly by the Amazon, and the other southerly by the La Plata.

There are many cities and large towns in Bolivia; such as La Paz, the capital, Oruro and Potosi. These last two are high up on the Andes, 12,000 feet above the sea. Lower down on the tropical highlands are Cochabamba, with its population of 50,000 souls, and Chuquisaca (Sucre) 20,000. Both these cities have colleges, and also schools of science and mechanical arts. They are beautifully situated. The Spanish population of these two cities is perhaps the best specimen of the race in South America; but the greater majority of the inhabitants are *Quichua*, or Inca Indians. The city of Tarija has a population of over 6,000. Santa Cruz and Trinidad, down on the Mamort, have—the former 6,000 and the latter 4,000 inhabitants.

The population of Bolivia is about two million, three-quarters of whom are Indians. The Spanish or dominant race, as usual, are indolent and superstitious, though kind and hospitable. The wealthy and more educated people seem to be losing faith in their religion, and are generally more liberal in their social and political ideas; thus doing much to break up the despotism that, for centuries, has been the curse of the Spanish race. To those, however, who are acquainted with that race in this hemisphere, it is manifest that they need aid from men of a higher, more energetic and persevering character, before they

can develop the resources of their magnificent land, or civilize the Indian tribes around them.

Of the Indian population of Bolivia, some are still savage and keep far back out of the way. But the majority of them are semi-civilized; living in towns and villages, and on friendly or submissive terms with the whites. Of these tribes, the principal are the *Quichuas* in the western portion of the republic, the *Mojos* on the north-east, and the *Chiquitenos* on the south-east. They are good farmers and have considerable knowledge of mechanical arts. They are learning the ways of white people, and are desirous that their children should attend the Spanish schools. It must be, through the labors of these three Indian races, that the rich natural productions of Bolivia and the Montana are to be surrendered to commercial enterprise.

But of all the inhabitants of Central South America, these Inca, or Quichua Indians, are the most numerous and important for the future welfare of the country. Certainly they, and the Aymaras, a kindred race, though much fewer in number, are by far the most interesting of all the Indians of the country we are considering. The history of the Quichuas is that of the conquest of Peru by Pizarro, the history of a wonderful Indian civilization never found elsewhere except among the ancient Aztecs of Mexico; and coinciding in many respects with that of the ancient Phœnicians. Their history, as given by Prescott, has all the charm of a romance.

The Quichuas of the present day number one and a half millions and are found from Ecuador to Chile, through all the Andean Valleys. They comprise more than three-fourths of the inhabitants of the cities of Cuzco, in Peru, and Cochabamba and Sucre in Bolivia. In those three cities alone there are more than 80,000 of them, and it is as necessary to understand their language, there, as it would be the French in Paris. We have

very little knowledge of their early history. The tradition existing at the time of the conquest, and still credited, is that a white man and his wife, called the Inca, Manco Capac, and Mama Oerlo, a few generations before the arrival of the Spaniards, came down from Lake Titicaca, in a northerly direction to the elevated plateau, where Cuzco now stands, and built that city. Having secured the friendship of the barbarous cannibal Indians in the neighborhood, they gave them a knowledge of agriculture and weaving, and created for them social and civil organizations. They also introduced the worship of the sun, and the moon as the wife of the sun, and Venus as their attendant. High upon the cold punas of the Andes, around lake Titicaca, are still seen mysterious and elaborately carved monuments, ruins of cities, supposed to be the work of the ancient Incas (or their predecessors). Whoever were the builders of those ruined cities, it is almost certain that a strange pair did come down to the plains of Cuzco, and established the Incarial empire, an empire secured as much by a system of kind and paternal government as by superior civilization. Just before the arrival of Pizarro, the rule of the Incas extended from Quito to Chile, and from the Pacific to the highlands of Bolivia. The Incas, after their conquests had extended over many different tribes, found it difficult to introduce their own civilization, owing to the great diversity of dialects they encountered. To meet that difficulty, they conceived the idea of fusing all the various languages of their new subjects into one general language, the *Quichua*, which is described as "one of the richest and most comprehensive of all the South American dialects." "This bold attempt of the Incas (says Prescott) was perfectly successful." This may not seem so strange, when we consider that the Incas, by their gentle rule, secured the love and veneration of their subjects; and to this very day their memory is precious in the hearts of the Quichuas. This

wonderfully created language is now spoken with more or less purity by nearly two millions of people, throughout the countries we have referred to. And it is with them that the foreign commerce will have much to do in the future.

With such Indians, the Incas built Cuzco; in the walls of whose great fortress are seen, to-day, stones 38 feet long, 18 feet broad, and 6 feet thick. They also built a road from Cuzco to Quito, a distance of fifteen hundred miles, which was twenty feet wide, and paved throughout with flat stones.

The Quichuas of the present day, are the same submissive and industrious people as the time of the Incas; but not as contented. Though still devotedly attached to their beautiful land, yet three centuries of grinding tyranny seem to have eradicated all that gallant loyalty to their rulers so conspicuous in the days of the Spanish conquerors. Naturally they are of a kind and friendly disposition, but they have manifested from generation to generation a ceaseless desire to cast off the Spanish yoke. They are often in revolt, and at this very time, owing to some oppressive measures of President Melgarejo of Bolivia, there is open hostility in one of the provinces. Because of their silence and incommunicativeness, some travelers consider them a worthless and indolent race, while others, regarding their persistent efforts to cast off a hated yoke, as shewing resoluteness of character, believe they will yet achieve their independence, to the benefit of their country.

When we consider the strange facts of their history, their present number, their industry as agriculturists and mechanics, and above all, they have adopted and now use one common language over an area of country more than five times as large as the State of New York, we are compelled to feel that, under God, they will yet exert a happy influence over their country, in developing its vast resources and also in the evangelization of

those populous semi-civilized tribes, the Mojos and the Chiquitenos, as well as the few savage Chunchus and Oambas of the Peruvian Montana.

The present religion and customs of the above tribes, are what might be expected from the character of their teachers, who were the Dominicans of the Inquisition and the Monks of St. Francis. These priests sought proselytes rather than spiritual worshippers, and taught an elastic Christianity, which received far more of the paganism of the tribes than it imparted of its intrinsic virtue. But they were eminently successful in their way, so that we find to-day in nearly all directions, Christian Indians—so called—whose worship of God, but chiefly of the Virgin Mary is so mixed with their ancient heathen ideas, that it is hard to separate the two. Many of their priests, being far removed from the restraints of the Spanish cities, are miserable examples of sobriety and morality. I have known of some priests who appeared devoted to the religious improvement of the Indians about them, men who had endured great perils and sufferings to impart a knowledge of the Saviour, whom they seemed to love. Such cases, however, are not common, and the spiritual guides of those aboriginal people have, as a general rule, made a wretched exhibition of Christianity. In those tropical abodes, where the wants are so few and the supply so abundant, the priests are indolent and indifferent. They require but little religious worship from those poor Indians, and that little is usually on Sundays and feast days, and then is so arranged that their ancient deep-seated superstition shall be gratified, and their subjection be the more easily secured. All their religious ceremonies seem to be inseparable from dancing and excessive drinking of the intoxicating *chicha* and *nasto*.

To us Americans, this whole subject is one of deep interest. The country we have considered seems opened to us by

its Creator. We have easy access to it through the Amazon and Madeira rivers; and we have also a great advantage over other foreigners, in the fact that Spanish Bolivians look very favorably upon our people, and believe that the wealth of their country is to be developed through our instrumentality. The spirit of commercial enterprise and adventure so peculiarly manifested in our country, will—we may hope—ere long, send steamers up the Madeira into Bolivia, and through the Amazon and Ucayali into the Peruvian Montana, and thus open the way for a great Christian empire in that land. It was through that spirit of adventure and love of gold, that God established our empire on the Pacific, by means of which we believe He will yet evangelize China and Japan. May He not employ the same agencies for the evangelization of Central South America? — *Christian World*.

A Sad Sight.

ONE of our Missionaries in Bangalore tells the following sad story:

The other day, as I was returning from the Petta, after preaching, I saw a father teaching his little girl of about four years of age, to worship Mári, the most terrible of the Hindu goddesses. He joined the

hands of the child, bowed its head, and told it to say, "Mother, save me!"

The little girl uttered the prayer to the awful goddess, and the father patted her on her head, and smoothed her long black hair, evidently much delighted. Just then I went to him and asked him what he had been telling his little daughter. Looking at her most benignantly as he caressed her cheek—"To pray to God." "What God?" I asked. "To Mári." "Who is Mári?" "The greatest of all goddesses. She drives away disease, or sends it, as she wishes. That my little daughter here" (and he stood up, and put his timid little girl—for she was afraid—between his legs, and again smiled on her) "may be preserved in health, I have taught her to pray, 'Mother, save me!'" I told the little girl not to be afraid of me; and besought the father never to teach her again to pray to that which is only an imaginary goddess, and has no more power over the disease than a stone; but to pray to Him who has said, "Suffer little children to come unto me." The man then said, "I must go sir;" and away he went. The little girl then turned back, put her hand to her forehead, and made such a gentle salam. Oh, there is a great deal to be done yet in India! Brethren, pray for us!

MISSION ROOMS, NEW YORK, DEC. 21, 1869.

LATEST NEWS FROM OUR MISSIONS.

WESTERN AFRICA.—God's reviving and converting influences have been largely felt in some portions of *Liberia*. To these, Rev. H. W. Erskine refers in his letter of October 22: "We are in the midst of a glorious revival of religion in Monrovia, Clay Ashland and Millersburgh." At a later date, he speaks of four persons admitted to the Church at Harrisburgh, and one young man recommended to the Presbytery as a student for the gospel ministry. At Clay Ashland several were soon to be received. Rev. C. De Heer, writing from *Corisco*, Sept. 27, says: "After the usual morning service, seven persons—four adults and three youths—stood up before the congregation and boldly professed their determination to forsake heathenish superstition and seek the living and true God. In this manner they were received into the Catechumen class." One of these had been guilty of the grossest wickedness, but manifested a sincere desire to turn from it and lead a different life. Rev. R. H. Nassau speaks in his report of the healthful state of the Church in the midst of the great temptations by which the members are surrounded, and especially the

deleterious influences of intemperance. There had been seven adult baptisms during the year, two restorations, two excommunications and five suspensions. In the Catechumen class were twenty-five—seven of whom had lately applied for admission into the Church—but six of them, though giving evidence of sincerity, were continued on trial a little longer. The attendance on the prayer-meeting was good, and the thirst for knowledge among the people was increasing.

INDIA.—Rev. J. M. Alexander speaks, in his letter of October 12th, of the baptism of the wife and daughter of a native Christian policeman, at Mynpurie. He alludes to the urgent need of the outpouring of the Spirit upon the seed that has been sown, and to bring out from heathenism those who are convinced of the truths of Christianity. To this same subject, the Rev. S. H. Kellogg refers in a late letter in connection with the sore bereavements in the mission of Furrukhabad, and says, the great want is—"the powerful work of the personal living Spirit of God. If the Church at home, instead of complaining of small results, would wake up to this, and plead in faith that the Holy Spirit would be given to our India-missions, we should soon see a change." Rev. Dr. Morrison, of *Ambala*, writes, under date of October 19, of the chequered work at that station. Light and shade commingle in his report of the year. He says—"nine have been added to the communion of the Church, one has apostatized and become a Mussulman, two have died, five have gone to other places, and four have been guilty of such gross inconsistencies, that the Session has been compelled to cite them for trial." Prayer should more frequently be made for young converts and for those who have grown up in heathenism, and are in their Christian life still surrounded by it. Rev. E. H. Sayre writes, November 10, of the critical condition for some-time of Mrs. Sayre. She was then improving, though still feeble. Rev. J. F. Ullman speaks, in his letter of November 4, of the baptism of a Moham-medan, on October 10, at Furrukhabad, and Rev. J. F. Woodside, of *Dehra*, under date of November 30, mentions the baptism of a woman of the Rajpoot caste, and also the admission to the Church, at the same time, of two girls from the school on profession of their faith. He says: "About seventy-five communicants sat down to the Lord's Supper last night." An evidence that not a few have turned to the Lord.

CHINA.—Rev. H. V. Noyes, of *Canton*, speaks of some applicants for Church privileges, though at the last communion none were received. He is anxious for more aggressive movements into the country, when the reinforcement to this station arrives. Miss C. B. Downing, writing from Cheefoo, October 13, thus alludes to the school: "We can report more than ordinary good conduct and progress, and I trust most, if not all, who asked for baptism months ago, really love their Saviour. Their lives are very consistent. They are very young yet, and it is thought best that they should wait a little longer before entering the Church. Rev. Dr. Martin, on his way to Peking, thus writes from Chefoo, September 13: "What I see on returning encourages me. The growth of the native churches is full of promise. A new table of statistics, giving their aggregate membership at nearly 6,000—this is an increase of twenty-fold, as compared with the time of my arrival in China."

JAPAN.—Letters from this point speak of the continued health of the mission families, of the establishment of a new station at Yedo, of the removal of Rev. C. Carrothers thither, and of the expected occupancy of a new place on the west coast. These indicate progress and new openings for the spread of the truth.

INDIAN TRIBES.—The work among the *Navajoes* is getting into shape. Rev. J. M. Roberts writes, December 2d: "We are all ready now to take, in a few days, three

or four boarding scholars and as many day scholars as we can teach conveniently. We are enjoying good health, and deem our prospects for the future brightening." Rev. J. R. Ramsay, of the *Creek Mission*, says, in his letter of November 22d: "At our communion, two weeks ago, two more were added to our number, both of them men of considerable influence in the nation—one of them is quite an old man and was, before his conversion, a leader in all the heathen customs, and a stout opposer of Christianity." He mentions in a letter of a later date the death of a prominent elder in his church, an account of whom we will lay before our readers.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1869.

SYNOD OF ALBANY.

Pby of Albany.

West Galway ch, 41.41; sab sch, 7.34..... 48 75

Pby of Londonderry.

1st ch, Newburyport, mo con.....100 00

Pby of Mohawk.

Park Central ch, Syracuse, Miss'y Society,
134.83; for native teachers in China, 120; to
ed. girl in China, 60.....314 83

463 58

SYNOD OF ALLEGHENY.

Pby of Allegheny.

Scrub Grass ch..... 12 00
Glade Run sab sch..... 10 00
Washington sab sch..... 4 00
Rich Hill sab sch, to ed. girl at Saharanpur.. 20 00

Pby of Allegheny City.

Cross Roads ch, 40; Miss. ch, 8..... 48 00
1st ch, Allegheny, a lady..... 72 00
Sewickley sab sch..... 5 00

Pby of Beaver.

Slippery Rock ch and sab sch..... 2 38
Hermou ch, 3; sab sch, to ed. girls at Saharanpur and Dehra, 63..... 68 00
Newcastle 1st ch..... 10 00

251 38

SYNOD OF BALTIMORE.

Pby of Baltimore.

Westminster ch, Grace Lee, blind girl..... 1 00
Harmony ch..... 69 86
1st ch sab sch, Baltimore..... 25 00
Havre de Grace ch..... 40 00
Frederick ch, Md., 38; two little boys, Edward and Bayard Elchelberger, 2..... 40 00

Pby of Carlisle.

Lower Path Valley ch..... 82 80
Burnt Cabins ch..... 12 00
Part contents of Jimmie Gordon's Miss'y Box..... 55
Harrisburg ch.....188 87
Barton sab sch..... 10 00

Pby of Concord.

Davidson's River ch..... 2 50

Pby of Potomac.

1st ch, Alexandria..... 10 00
431 58

SYNOD OF CHICAGO.

Pby of Bureau.

1st ch, Aledo, sab sch..... 20 00
1st ch sab sch, Rock Island, little Clara Zel's
(5 years old) dying bequest..... 1 85

Pby of Chicago.

Elgin ch, 5.50; sab sch, 9.50..... 15 00
1st ch, Aurora..... 3 60
Rockford ch, N. C. Thompson.....100 00

Pby of Rock River.

Shannon Union sab sch..... 2 00
Zion ch..... 5 00
Scales Mound ch..... 2 00

Pby of Schuyler.

Carthage sab sch..... 15 00
164 45

SYNOD OF CINCINNATI.

Pby of Sidney.

1st ch, West Liberty..... 19 19

SYNOD OF ILLINOIS.

Pby of Bloomington.

Crow Meadow ch..... 3 62

Pby of Peoria.

Lewistown ch, 85; sab sch, 44.58..... 79 58
Henry ch, 51; Jno. Mateer, for boys' sch at Tungchow, 25..... 76 00
Prospect ch, bequest of Mrs. Martha Parks, dec'd..... 38 50

Pby of Saline.

Odin ch..... 8 00
Sharon ch..... 4 00
Pisgah ch..... 14 00
Union ch..... 2 70

Pby of Sangamon.

Springfield 8d ch, 4th ward, Miss. sch..... 2 00
223 41

SYNOD OF INDIANA.

Pby of Indianapolis.

Knightstown sab sch	20 00
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Pby of Madison.

1st ch, Madison.....	27 64
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	47 64
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SYNOD OF IOWA.

Pby of Dubuque.

Prairie ch.....	2 00
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Pby of Vinton.

Salem sab sch.....	8 00
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	10 00
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SYNOD OF MISSOURI.

Pby of St. Louis.

Grace ch, Mrs. Reifeldt.....	1 00
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1st German ch.....	8 00
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Bethel ch.....	20 00
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Emanuel ch, a friend, 2.35; sab sch, 9.....	11 35
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Zoar ch, 2; Lottie, 2.....	4 00
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2d ch sab sch, St. Louis, for Ningpo.....	800 00
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Nazareth ch sab sch.....	4 20
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Pby of Upper Missouri.

Sullivan ch.....	1 00
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	849 55
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SYNOD OF NASHVILLE.

Pby of Holston.

Greenville, Tusculum College sab sch.....	5 00
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SYNOD OF NEW JERSEY.

Pby of Burlington.

1st ch, Burlington.....	46 97
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Pby of Elizabethtown.

1st ch, Elizabeth, Ladies Miss. Society for	
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sup. of Miss Walsh.....	100 00
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1st ch, Roselle.....	15 00
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Baskinridge ch.....	132 00
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Perth Amboy ch.....	15 00
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Elizabethport sab sch.....	10 00
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2d ch, Rahway, 41; sab sch, 9.55.....	60 55
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Lamington ch.....	140 00
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Pby of Luzerne.

Mahanoy City sab sch.....	37 76
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New Boston sab sch.....	7 00
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Wyoming sab sch.....	6 00
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Pby of Newton.

Belvidere ch, 225; special, 25.....	250 00
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1st ch, Greenwich.....	168 39
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Pby of New Brunswick.

1st ch. New Brunswick, mo con.....	17 72
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Hamilton Square ch.....	10 00
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Pby of Passaic.

1st ch. Morristown, quarterly col.....	305 52
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Wickliffe ch mo con.....	8 97
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8d ch, Newark, mo con.....	17 70
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Pby of West Jersey.

1st ch sab sch, Cedarville.....	120 55
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Cape Island ch.....	23 65
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Bridgeton 2d ch, 88.42; sab sch, 81.59.....	70 00
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	1,552 78
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SYNOD OF NEW YORK.

Pby of Connecticut.

Rye ch mo con.....	18 40
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North Salem ch.....	26 00
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Red Mills sab sch, a thank-offering for union.....	20 00
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Pby of Hudson.

Bloomingsburg ch mo con.....	5 20
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Monroe ch, 50c.; sab sch, for Dehra, 5.50.....	6 00
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Hamptonsburg ch sab sch.....	21 03
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Washingtonville ch.....	41 81
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Mt. Hope ch, 18.73; sab sch, 6.50.....	25 25
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Pby of Long Island.

Setauket ch.....	14 10
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Bellport ch.....	7 00
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South Haven ch.....	15 00
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Huntington south ch.....	8 00
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Amityville branch sab sch.....	3 90
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Babylon sab sch.....	5 00
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Pby of Nassau.

Lawrence st sab sch, Brooklyn.....	34 20
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Genevan ch, Brooklyn.....	30 12
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Astoria ch.....	33 56
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Throop ave ch, Brooklyn, mo con.....	16 49
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1st ch, Brooklyn, mo con.....	51 93
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South 8d st ch, Williamsburgh.....	44 78
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Pby of New York.

University Place ch mo con.....	19 20
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1st ch, N. Y., 8,948.41; mo con, 215.18.....	9,153 54
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Brick ch mo con.....	109 51
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Brick ch, Chapel.....	8 25
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Chelsea ch, 6.43; Miss. sab sch, 20.....	26 43
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1st ch, N. Y., Miss. sch.....	24 23
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Pott's Memorial ch mo con.....	5 40
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1st ch, Jersey City, mo con.....	27 95
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Pby of New York 2d.

West Farms ch mo con.....	7 00
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Mt. Washington ch.....	300 00
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Peekskill ch mo con.....	29 09
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Pby of North River.

Calvary ch, Newburgh, mo con.....	27 69
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	10,155 48
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SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.

New Lancaster ch, 9.10; a scholar, 1.90.....	11 00
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2d ch sab sch, Wabash.....	25
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Bequest of Leder shepherd Thomas, dec'd.....	29 35
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Pby of Muncie.

Muncie ch.....	13 25
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	53 35
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SYNOD OF OHIO.

Pby of Columbus.

Circleville ch.....	63 65
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Blendon sab sch.....	20 00
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Pby of Hocking.

Athens sab sch.....	22 00
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Pby of Zanesville.

Newark ch, 15.05; sab sch, 80.25.....	45 80
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Salem Ger ch, a thank-offering from a lady.....	6 00
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	161 35
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SYNOD OF PHILADELPHIA.

Pby of Donegal.

Mt. Joy ch	23 00
Donegal ch	11 35

Pby of Huntingdon.

Milroy ch and sab sch	20 00
West Kishacoquillas and Shiloh sab schs.	9 09
Wado Gap sab sch	2 50
Mrs. Eliza P. Allison Huntingdon ch, for	
Rawal Pindi	100 00
Alexandria sab sch	20 00
Birmingham ch, Warrior's Mark, sab sch.	32 50

Pby of New Castle.

Red Clay ch sab sch	16 00
Lower Brandywine sab sch	38 55

Pby of Northumberland.

Great Island sab sch	15 39
Lycoming Centre sab sch	20 00

Pby of Philadelphia.

West Spruce st ch	60 00
10th ch mo col	73 23
Bothany ch Infant Class, for Benita Chapel ..	10 00

Pby of Philadelphia Central.

Kensington ch and sab sch	50 00
Cohocksink ch and sab sch	34 45

Pby of Philadelphia 2d.

Chestnut Hills ch, from J. T. Y.	100 00
Abington ch mo col	32 00
Newtown ch mo con, for Papal countries.	12 40

630 47

SYNOD OF PITTSBURG.

Pby of Blatenville.

Salem ch	35 00
Livermore	25 00

Pby of Clarion.

Greenville ch, 16; sab sch for Chefoo, 30.	46 00
Leatherwood sab sch, for Chefoo	8 40
Goben	7 00
Frostburgh	16 75
Licking	11 50

Pby of Ohio.

Bethel ch	15 05
1st ch, Pittsburg, Miss'y Meeting, 235; gold,	
100	325 00
Montours ch	10 17
Centre ch	13 60
Lebanon	1 60
Long Island	50 00

Pby of Redstone.

West Newton ch	22 52
Dunlap's Creek sab sch	15 67
Furnace Miss'y sab sch, for Benita	15 00
McClellandtown sab sch	10 00
Uniontown ch	112 35

Pby of Saltsburg.

Apollo ch	51 55
1st ch, Kittanning	204 36
Indiana ch, Col. H. Laughlin, 200, less 20	
acknowledged in Sept.	180 00

1,191 53

SYNOD OF ST. PAUL.

Pby of Chippewa.

Hixton sab sch	2 00
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SYNOD OF SANDUSKY.

Pby of Michigan.

Westminster ch, Grand Rapids, to sup. Mr.	
Farnham	45 50
Lyon ch sab sch	5 25
	50 75

SYNOD OF SOUTHERN IOWA.

Pby of Missouri River.

Clarinda ch	14 00
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SYNOD OF WHEELING.

Pby of New Lisbon.

Yellow Creek ch, S. T. N., 1.50; sab sch, 3.63.	5 18
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Pby of Steubenville.

Uhricksville ch	30 00
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Pby of Washington.

Beech Glen sab sch, 15.75; Annie Clark's	
Miss'y Box, 50c	16 25
	51 43

SYNOD OF WISCONSIN.

Pby of Dane.

Pulaski ch	5 00
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Pby of Winnebago.

Robinsonville ch	12 23
	17 25

Total receipts from churches.....\$15,896 53

SYNOD OF REF. PRESB. CHURCH.

5th Ref. Pby'n ch, Philadelphia, to sup. four	
missionaries in India, 120.52; sab sch, 100;	
for four scholarships in Saharanpur, 100.	320 52

LEGACIES.

Estate of Wm. Hempstead, dec'd, Galena, Ill. 200 00	
Legacy of Edward Avery, dec'd, Wooster,	
Ohio, less tax,	93 77
Patterson Estate	108 76
	\$402 53

MISCELLANEOUS.

Secret Alms, 3; Miss Jane Wilson, 10; C. H. K., 5; J. T. Soutter, 1000; Mrs. Anna G. Halsey, Hammonton, N. J., 2; Mrs. M. N. Foley, Cannonsburg, Pa., 5; E. T. Fairbanks, for add'l teachers among Creeks, 250; Ellisdie sab sch, 11.85; Gen. G. Loomis, 3; A Friend, cash, 100; B. S., for India, 1000; A Young Man of Pa, 5; Mrs. Blauvelt, Spring Valley, 4.50; James Woods, a little boy, for India, 2; China, 10; Franklin sab sch, 2.33; A Lady, 2; Miss C. A. Lyon, Charleston, S. C., 10; Little Hattie Whitley's birthday gift for the heathen, 1; Port Jervis Pres. ch mo con, 8; sab sch, to ed girl at Dehra, 10; Class of little girls, Greenhill, Pa., for Rawal Pindi girls' sch, 5; Eliza Hill, Windham, N. H., 20; Ger. Ref. ch, Miamisburg, Ohio, for Myrupie girls' sch, 10.85; Contents of Jennie and Minnie O's Miss. Box, 3 years, 6.50; Lewistown, Ill., A Friend, 100; Geo. P. Chamberlain, for Brazil, 10; Mrs. R. A. Lloyd, Mo., 2; Miss M. H., Phila., 3.50; Mrs. E. E. Townsend, Painted Post, N. Y., 10; D. W. Green, Beverly, Ohio, 2; J. B. Nichols, Osage Miss., Kansas, 10

Total Receipts in November, 1869.....\$2,627 03
Total Receipts from May 1st.....\$19,246 61
Total Receipts from May 1st.....\$79,835 87

WM. RANKIN, JR., Treasurer.

VOLUME XXVIII.

NUMBER 9.

THE
FOREIGN
MISSIONARY.

February, 1870.

NEW YORK:
MISSION HOUSE,
23 CENTRE STREET.

E. O. JENKINS, PRINTER,

30 NORTH WILLIAM ST.

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

Peking,	201
Sad and Unexpected News from Chieng-Mai,	202
Yet Another,	204
Thank-Offerings,	205
Resignation of William Rankin, Jr., as Treasurer of the Board,	206
Communications from the Missions:	
Lodianna Mission—N. India,	207
Furrukhabad Mission—N. India,	210
Laos Mission. N. of Siam,	212

MISSIONS OF OTHER CHURCHES.

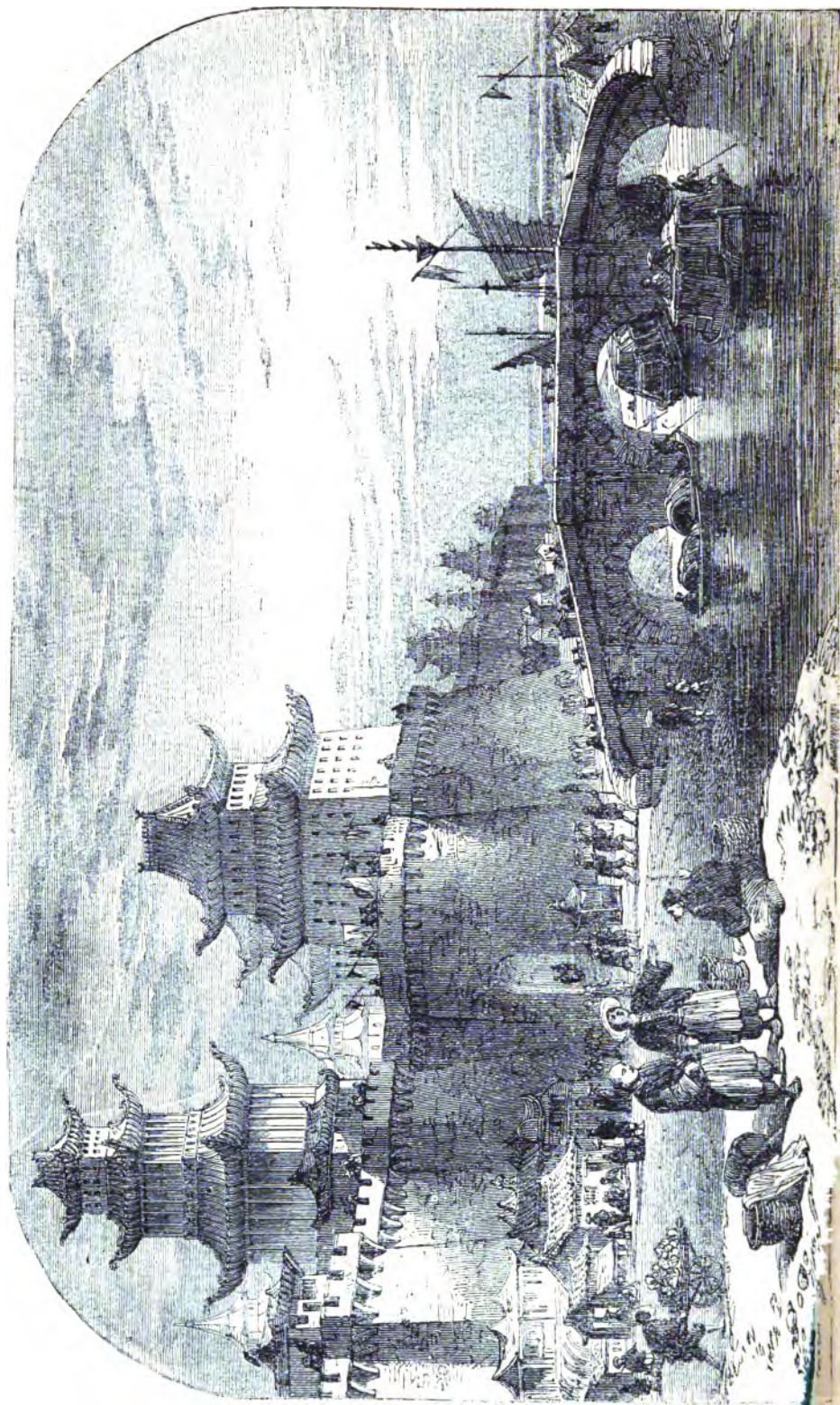
The Brahminist Movement,	217
--------------------------	-----

MISSION HOUSE, NEW YORK.

Latest News from our Missions,	220
Donations,	221

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TILDEN FOUNDATIONS
R



THE WESTERN GATE OF PEKIN

THE

FOREIGN MISSIONARY.

FEBRUARY, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

PEKING.

PEKING, the capital of the great Chinese Empire, stands on a vast plain in the most northern province of China. Says a writer in the Chinese Repository, "On the east and south the low and sandy plain extends farther than the eye can reach; on the west and north, hills begin to rise above the plain only a few miles from the walls of the city; and at a distance beyond, the prospect is bounded by mountains, which separate the province of Chihle from Mantchouria." From these mountains, owing to the clusters of trees that cover the villages, temples and cemeteries which encompass the capital, the city appears as if situated in the midst of a thick forest. Peking is regarded by the Chinese as one of their most ancient cities, but it has only been the capital of the empire about 600 years. It consists of two distinct parts—"the inner and the outer city." The inner or Tartar city is a square, each side being four miles long. The outer or Chinese city is more irregular. Both are surrounded by lofty and massive walls. These walls and the towers that loom upward, give, it is said, an imposing appearance to the city, but which is soon dissipated on traveling through its streets. It has some magnificent buildings, but these are few compared with the number of its edifices. It is chiefly distinguished by its being the seat of government. It has but little inland trade. The population is at present estimated at one and one half millions. This vast multitude is subject to all the evils of heathenism. Temples everywhere abound, and the worship offered in them shows what is the spiritual condition of the people.

Since the last war with foreign powers, it has been occupied by missionaries. At present two English and four American Missionary Societies are at work in the city. The London Missionary Society has two laborers; the Church Society has also two; the American Episcopal Church has one missionary, the Methodist Church has two, the American Board three, and the Presbyterian Board three. Besides these are several missionary ladies and native assistants. The communicants number less than 200. The work has only been begun. Our own Mission was established in 1863, and consisted for sometime of a single missionary, who had to devote much of

his time to translation and the preparation of books. Within the last two years this station has been reinforced by Messrs. Morrison and McIlvaine, who are now prepared, by their knowledge of the Chinese language, to render efficient service for the Master. Dr. Martin, who has recently returned to Peking, will have to give considerable of his time to the duties of his professorship in the college, and by which he is wholly supported. A church of ten members has been organized, a boy's school established, and two chapels are occupied as preaching places.¹

The missionaries here as elsewhere in China, are tolerated rather than welcomed by the Chinese. But protection is all that is needed. The truth will make its own way in China as in other lands.

The engraving illustrates the Western gate of the city. There are sixteen gates in all, and they are generally noble structures.

SAD AND UNEXPECTED NEWS FROM CHIENG-MAI.

We publish on another page part of a letter lately received from Chieng-Mai, which is full of hope and encouragement. The king and others in authority, have been kind and respectful to the missionaries, and have shown no signs of displeasure in anything they were doing. Their labors were yielding fruit. One after another was turning to the Lord. This may have aroused the jealousy and anger of the priests, who in turn may have influenced those in authority to do the bloody act set forth in the following letter, and which reached us a few days after the one referred to was received. We trust that the fears expressed by Mr. McGilvary in regard to his own safety and that of his associates will not be realized, but that he may live to see the persecutors of the truth, the willing and loving followers of the Lord Jesus.

We print Dr. House's letter as written, that our readers may learn the condition of things, and that their prayers may be drawn out for this mission. At much personal sacrifice the missionaries undertook the work among the Laos, and their resignation and happy spirit are expressed in the few lines received from them.

Dr. House writes at Bangkok, November 11th, as follows:

Since our last mail was dispatched, tidings have been received from the mission families in North Laos which have greatly distressed and alarmed us, causing, indeed, no little anxiety for their personal safety.

This outburst of persecution from which they are now suffering must have been quite unlooked for, for their letters down to September 10th were full of encouragement. Never had the king and his princes seemed more friendly—never had their prospects seemed brighter, seven interesting converts had been baptized since the year begun, and they had just been enjoying a wonderfully favorable opportunity to make the gospel message known to people from every part of the kingdom.

What has caused this sudden change in the demeanor of the King of Chieng-Mai towards our missionaries there, does not appear.

But I must leave Mr. McGilvary to tell all (all indeed that has thus far reached us concerning the matter) in his own words. His letter is dated,

REIG

"CHIENG-MAI, Sept. 27, 1869.

... you the sad and awful news that the king has had two of our dear brethren, ... church members, *murdered*, and one of them, too, was Mr. Wilson's teacher. I say *murdered*, for it will bear no other name.* To us they made a feint of an excuse in that (as they alleged) they had refused to come at the call to do Government work; in other words, one of them had not got his stick of timber, although he left here to get it, but was taken up that night and executed; and that, too, though one-fiftieth of the people had not yet got their stick, and one-fifth of them have not done so yet. Yet in order to let it have the effect that it was designed to have in intimidating the people, they did not even make that pitiful excuse to the men or the families when they were seized, but put it on its true ground, that it was because the king did not like their becoming Christians. . . .

... "Much love to all. This will tell you that we are in usual health, though we have been in great trouble and anxiety. But God reigns and he means it for good, and I verily believe that it will be made to turn to good." . . .

Thus far they would seem to have felt no apprehension for themselves personally, but the next letter, of only two days later date, indicates that something had occurred or had come to their knowledge, which led them to believe their own lives were in jeopardy.

September 29th, Mr. McGilvary writes hurriedly and briefly, addressing his father-in-law, Rev. D. B. Bradley, M. D., of the A. M. A. Mission here:

"*Dear Father and Mother*,—We write to tell you we may be in great danger. If you never hear from us know that we are in heaven, and send somebody up here to Chieng-Mai to look after us; and do not, we beg of you, grieve over the loss of our lives.

"Two of our church members went up from the *martyr's* stake on the 12th of September. Warrants are out for the others. What is before us we do not know. We are all peaceful and *very happy*.

"We had had long letters written of the full facts, but dare not send them for fear of interception. Brother Wilson had some written to many others.

"Loong Pook left here the 12th of September, direct for Bangkok. Should he never have reached you, you may fear the *worst for us*. We had just been thinking of giving some one two hundred and fifty or five hundred rupees to get a letter through to you, but ——— says *he* is safe, so we send this. The price that we thought of giving for the letter to you, may be worth more by way of conveying an idea of what probably may be our situation, than all the letters we had written. Loong Pook had a large mail,† and our reports, etc. Should the worse come to worse, we counted the cost beforehand, and our death will not be in vain.

"Should you not hear from us, we have seven church members, all of whom stood nobly.

"Love to all the dear ones. *Pray* for us, dear father and mother, and brothers and sisters and friends—possibly till we meet in heaven."

That these letters the last one especially, awakened our deepest solicitude, I need not assure you. The brethren from the Petchaburi Station reached Bangkok, com-

* Those dear native church members were doubtless executed by being beheaded, the Laos mode.—S. R. H.

† This native messenger, who left before the native Christians were arrested, arrived safely.—S. R. H.

ing over to attend the session of the Presbytery, the very day the startling tidings came, and anxious were our deliberations and earnest our prayers in behalf of those brethren beloved and their helpless families. A month had then elapsed since the date of their letters. Were they in the land of the living?

It was deemed advisable that some of our number should proceed as far up the river as practicable (to Rahang at least) to learn the existing state of things, and extend all possible assistance. After consultation, this service was devolved on Bros. McDonald and George.

Owing to the peculiar nature of the allegiance which holds the Laos tribes tributary to the Siamese, it was thought best not to press any doubtful treaty rights and claims through the United States Consul, that protection they would be entitled to everywhere on the soil of Siam proper, but throw ourselves upon the friendliness and good will of the Siamese Government as old residents here, most of us, who were greatly troubled lest harm should befall our friends who were living in one of their tributary States. What could they do to help us? The deputation, consisting of Dr. Bradley, Mr. McFarland, Mr. George, and myself, were most kindly received by the now Regent of the kingdom, the late Prime Minister—received in every respect as friends, and their best endeavours promised. A government official should be dispatched at once bearing a letter to the king of Chieng-Mai, enjoining on him to give protection to the missionaries there. But the Regent said: "It is difficult to deal, however, with so moody and arbitrary a man as this chief of Chieng-Mai. He was like King Theodorus of Abyssinia." A too significant comparison that had already suggested itself in anything but an agreeable way to ourselves. The Siamese move slowly at the best, and the brethren who have consented to go on this errand, so full of perplexity and possible peril, left several days before the royal messenger's preparations were completed.

We are awaiting with greatest solicitude further tidings. I must say, from what I know of the character of the man in whose hands and at whose mercy they are, I have great fears; others here, however, are confident no harm can come to them personally.

YET ANOTHER.

It is not our province to impugn God's method of dealing with his own, or call in question his providential arrangements and acts. His ways are just and the best even when past finding out. Mysteries encircle every department of God's revealing and revealed purpose and will. In these, certain principles of action are made known which are sufficient for our guidance and spiritual education.

The process of bringing the church into full sympathy with the missionary cause is slow; the pressing urgencies of the work are vast, the calls to take hold of it with new vigor are increasing, and the condition of those to be reached is sad. In these circumstances, it is not only difficult to obtain sufficient men and means to meet the most urgent necessities of the work, but when obtained, we find that one and another of the laborers are stricken down, or removed at the very outset of their missionary career, or at a time when they were seemingly best fitted to do efficient service. To the

eye of sense these things are discouraging, as also to the present evangelistic feeling in the church itself, but God, by such processes, may design to bring his people more fully into the domain of faith, and into a higher region of Christian activity and devotion. He times all things, and of one thing we may be assured, that the evangelization of our earth is dearer to him than to us.

We, in a late number, spoke of the death of several missionaries, and hoped that they would constitute, what some would call, the losses of the year; but another has been added to the roll. The Rev. Joseph H. Myers of Lodiana, India, has laid down his life in the field of his choice. His was a short career—only about four and a half years at the work, but they were years of endeavor in teaching youth, guiding inquirers, proclaiming the gospel, preparing tracts and doing other service for the salvation of the people, and for stirring up the church at home. He wrote many letters to Sabbath-schools, and was anxious to bring the young into working sympathy with the cause of missions. He was a choice Christian and a noble missionary. Too soon for the work, but not for himself, has he fallen. His life is not thrown away. It will yet bear fruit, and India will gather it, and the church at home will feel its power.

Orbison, Henry, Myers and Miss Walsh have died in India, in 1869. These all in the flush of health, and with the promise of a long career of usefulness before them.

But next to the removal by death of the earnest missionary, is the laying aside from active toil of the experienced missionary, either for a season or forever. Here again our missions in India have suffered. Four, and two of these among the oldest in the field, are compelled by sickness to leave their work. The inquiry is already heard, Who will take their places? These gaps must be filled,—these places supplied, and who can, and will so likely respond to them as the young men just finishing their theological course, or those who have within a few years entered actively upon the ministry. May such ask themselves, Why should we stay at home when the fields, whitening for the reapers, are waiting for us, and urgently needing our help?

Amid these apparent discouragements, let the Church look to the God of missions. They come for a purpose. Their mission is for good, and as such, let us receive it and use it. Let our prayers become more fervent, our offerings more abundant, our spirits more chastened, and let us rejoice that the Lord Jesus has many workers.

THANK-OFFERINGS.

SEVERAL of such have reached the treasury of late. Some bear the simple title "a thank-offering," others mention the cause. In one it is the restoration to health of a dear one, in another it is for some special un-

named mercy, and in a third it is for the conversion of a child, of a husband, or of some dear friend. From the West comes a letter full of joy for the conversion of a dear boy. The father writes, "enclosed you have ten dollars as a thank-offering to God from my beloved wife, that dear Hugh has been led to give himself to Christ in solemn consecration at the sacramental table. Our souls would magnify the Lord, our spirits would joy in God our Saviour, for he who is mighty hath done great things for us, whereof we are glad. May we soon be made to know that all our dear children are walking in the truth, and that they are either in Christ or with Christ."

In this as in some other cases, the gratitude is felt. It is not selfish joy. There is a desire that others may share in it and be benefited by it. Feeling finds vent in deeds, and what these receive, they desire to communicate, hoping that God will bless their offerings to the salvation of some perishing heathen. Why should these examples be so rare? Many in the church have as great reason to show forth their gratitude, and in the way mentioned, as these cheerful givers. Were there not ten cleansed, but where are the nine?

RESIGNATION OF WILLIAM RANKIN, Jr., AS TREASURER OF THE BOARD.

THIS will be regretted by many of our readers who have known him so long in connection with this office. He feels, however, that the time has come when he must retire from its duties, and in doing so, he will carry with him the best wishes of all who know him, for his effective service in the cause of Missions. The following resolution was passed by the Executive Committee of the Board, Jan. 10th, 1870 :

The Executive Committee have learned, with much regret, the purpose of Mr. William Rankin, Jr., to resign his office as treasurer of the Board.

They feel precluded by the terms of his letter, from asking him to reconsider his decision. And in accepting his resignation of this office, they desire to place on record their high sense of the ability and fidelity with which he has performed its duties for a period of more than nineteen years. They take pleasure also in expressing their conviction, that only imperative providential circumstances induced him to withdraw from official service in a cause which he has so much at heart. And they wish to add the expression of their warm Christian regards for him personally, and their best wishes for his usefulness and happiness.

It is hoped that the services of one who has the confidence of all who know him, and the ability to discharge the duties of the office, and to whom it has been tendered, can be obtained.

COMMUNICATIONS FROM THE MISSIONS.

Lodiana Mission. N. India.

Lodiana.

LETTER OF REV. A. RUDOLPH,

Nov. 22, 1869.

THE following touching narrative of the sickness at the station of Lodiana and the death of Rev. J. H. Myers, we publish, that our readers may learn to sympathize with the afflicted, and to feel more for those who, amidst sorrow and discouragements, are seeking to save others:

Your very kind letter of the 14th September reached me some ten days ago, and was read to me by Mrs. Rudolph, for I was lying ill with fever. I did not then know that the post that takes this letter was to be the messenger to convey heavy tidings of death, and sore affliction to the Mission house. We have buried another of our best missionaries, one who seemed at this time the most needful to this station, and who seemed to have many years of usefulness before him. Our dear brother Myers has been taken from us. O! the Lord deals with us in a mysterious way. His judgments are just and right, but they are past finding out. They are sent that we shall fear them, but we must not scrutinize them.

Bro. Myers was brought safely through three months of intense heat during the summer without a day's illness, and he had the entire burden of the station work, except the press, which I carried on from the hills, resting upon him. Mrs. Myers, who had been tried a good deal by the heat, had come up to Kassowli in the beginning of August. Early in September Bro. Myers came up too, and I went down to Lodiana to take his place. I knew that I was running a great risk in going down at that time in my present state of health; but duty called, and there was in fact no help for it. I was at first much favored, for copious showers cooled the air much, just at the time when I came down to the plains. During September and the first

part of October, however, there were constant changes of excessive heat and cold, and the lateness of the rains brought on fever amongst the natives to an extent, I have hardly ever known in the Panjab. The whole of our native Christians, inquirers and orphan girls were smitten down, and it was as much as I could do to look after the sick, prescribe and prepare medicine for them, and at the same time to carry on the station work, and to close the accounts for the year. The work went on just from early dawn till late in the evening, without intermission, except when the meals were announced. But I was greatly helped by the Lord, though, knowing how subject I am to fever, I was constantly dreading an attack. Bro. Myers was exceedingly anxious to come back to my help, and he did so as soon as Mrs. Myers had recovered sufficiently from her sickness at the end of September. But when he came he found half the number of the orphan girls ill with fever, and the other half being convalescent, hardly strong enough to attend to the sick and do the cooking and other domestic work. To commence lessons again then was out of the question. So many boys in the city-school, and so many of the teachers were ill, that it became necessary to give a short vacation, in the hope that there might be soon a change for the better in the state of the health of the place. Bro. Myers had only been a few days with me at the station, when news came that his wife was taken ill with fever. He being anxious about her and seeing that on account of the general sickness, he could not commence his work just yet, went up to Kassowli again. There came then quite a change in the weather, the cold season set in unusually early, and we all were full of hope that sickness would decrease rapidly. He thought it best to bring his family down to Lodiana. Mrs. Myers had

in the mean time recovered, and seemed to gain strength rapidly for the journey. They reached Lodiana safely, but Mr. M. was somewhat feverish then. The next day he had a violent attack, which lasted about 40 hours. But being taken in time and with active measures, the fever then yielded to the treatment, and he recovered pretty rapidly. I had in the mean time managed to write the report, which I hope to send to you under a separate cover, by this mail. We went over it together.

In anticipation of my leaving the country in December, I gradually made over to him the account books, the treasuryship, and as we had time and strength, I explained to him daily matters about the press and other affairs of the station. I felt great comfort in being able to do it gradually, and in making these matters over to a brother that was singularly like-minded with myself, and entered so readily into my views, had no self-conceit, was not given to rashness—and this in reference to the affairs of the church as well as the management of the station. He had quite recovered from the effects of the fever, and my mind felt quite easy that I had done the best I could to make the large amount of cares and responsibilities over to him in a way that would not crush him, when I was taken ill with fever in the night of Monday the 1st Nov., after having conducted the monthly concert prayer-meeting in the evening. The attack being slight, I got up in the morning, but only to go to bed again a few hours afterwards. A violent attack of bilious fever set in, which lasted two days and two nights. Bro. M. weighed out the medicine for me as I told him, he in fact had made himself acquainted a good deal with my mode of treatment, and was able to be of much use to the sick native Christians and the orphan girls. On Wednesday, before the prayer-meeting in the evening, I commissioned him to tell the native church from me, in his address, that the Lord had laid me

aside, and as I felt for the purpose, that they should learn to lean upon the Lord more, and to trust less upon an arm of flesh. That evening-meeting was the last he conducted. He had no thought, I think, that he would not enter that church again, till he would be laid out in his coffin. I ought to have mentioned that the Sabbath before, when I conducted the service in the forenoon, I baptized their babe.

On Thursday forenoon he came in several times to see how I was, and he attended to some of my correspondence, which was urgent. He did not come in the afternoon, and I began to fear that there was trouble somewhere. In the evening Mrs. Myers came and said he was threatened with an attack of dysentery. I advised what to do during the night. The next morning he was no better, and Mrs. M. asked whether it might not be better to call in the station doctor, as I was too ill myself to leave my bed. I was glad they proposed it themselves, as it relieved me of anxiety, and as I felt that the circumstances would not allow me to do what was necessary.

The doctor is the same that attended on Bro. Henry at Lahore, when he was taken with cholera. Mrs. Myers was also taken with fever on Friday morning. The doctor came to attend, and came over to see me too. He said "Mr. Myers has a slight attack of dysentery, and Mrs. M. has a little fever, I am going to send some medicine." I felt a little uneasy at what the doctor said, for Mrs. Rudolph, who, with Miss Jerrom, were going back and forward between the two houses to attend on both the sick there and to look after me, had given me an account about Mr. M., from which I concluded that the attack was by no means a slight one. Friday night came, and it was one of the most anxious I ever spent. A bottle of liquor of ammonia had been left by Miss Jerrom in Mr. Myers' bedroom, for him to inhale it when he felt faint. The matron who helped to at-

tend on the children during that night, intended to give Mrs. Myers a dose of dissolved quinine, which stood by the side of the other bottle, but by mistake, poured out the ammonia, and Mrs. Myers swallowed it before the mistake was discovered. The moment she felt the effects, she threw herself out of the bed on the floor, and snatched a jug of milk and drank of it. Fortunately she brought up the contents of the stomach, and much of the ammonia was thus got rid of. But still the consequences at first were very distressing to her, as the whole of the passage was burned with the strong fumes, the tongue and throat swelled up till it was feared that the lances would have to be used. I could not leave my bed—could only advise, and Mrs. Rudolph did the best to carry out my instructions. The doctor was sent for at once, but had himself been taken with fever in the evening. Poor Bro. Myers, I fear, received that night his deathblow. While he was constantly passing blood, he tried to assist Mrs. Myers in her agony. The morning came at last, and the doctor came in the forenoon, but even then he seems not to have seen that Bro. Myers' case was a serious one, and required the most careful and active treatment. Both sufferers had to be separated in different rooms, as they could be of no assistance to each other, and only aggravate their own sufferings by anxiety for each other. We telegraphed for a young lady from Lahore, and wrote urgently for Dr. Newton from Sabathu. He as well as Mrs. Newton came to our assistance, but not till the beginning of the following week. By that time I had become intensely anxious about Bro. Myers. When Dr. Newton arrived from Sabathu, I was greatly relieved of anxiety, for I knew that no pains would be spared in nursing and treating the sufferer. However, Dr. Newton's position was a delicate one, as Dr. N—— was not disposed to yield to him in any thing that he had to suggest.

In the meantime Mrs. Myers gradually

recovered from the effects of the ammonia and the fever so far, that she was able to go in to see her husband. Poor thing, she did not know how very ill he was, for it was necessary to keep it somewhat concealed from her. She had the sad satisfaction of being able to wait a little on him during the last few days. I too was able to get up, and to go over occasionally to see him. The brethren were indefatigable in their attentions, and Dr. Newton, having at last got the consent of Dr. N—— to try remedies, which he thought might benefit him, used them, but they came too late. Two days before he died there was a momentary change for the better, and strong hopes were entertained for his recovery, but a few hours later he relapsed into his former state.

He was unconscious a good deal of the time during the last few days. Narcotics that had to be used were the chief cause of this. He, however, could generally be roused easily for a few moments, and always recognized those around him, especially his wife, whom he kissed most affectionately. He himself seemed to have a strong hope that he would be raised up again. On religious matters his mind was clear, Jesus was his only trust. The day before he died we sang the hymn, "Jesus lover of my soul," and then prayed. He seemed to join in the exercise, and when I afterwards repeated the first two lines we had sang, "Jesus lover of my soul, let me to thy bosom fly," he said these are the words that are in my mind. On Friday the 19th, in the morning, he seemed to be dying, his hands and feet had become cold, the pulse was fluttering, and often quite imperceptible. But there was a strange vitality in him still. He lived through the day, sometimes breathing seemed to have ceased and then it returned. The pulse had often quite stopped, and then a few weak beats were again observed. At last, a few minutes before midnight, his spirit was released, to be forever with the Lord. A few minutes after he died, Bro. Newton from Lahore, arrived, to see whether he could be

of use to us in our distressing circumstances. Saturday at four in the afternoon, we carried the coffin with the remains into our church, on the premises where the native congregation, the orphans, the pupils and teachers from the school, and a few friends from the station were assembled. Bro. Herron conducted the exercises in English there, and then we proceeded to our little quiet burial ground in the premises, where Bro. Newton addressed the spectators in Hindustani. There the remains rest till the morn of the resurrection. Our brother's career was short, and he was early called to his rest and reward. He was a brother beloved to me, earnest in his zeal for the Lord, indefatigable in his labors, and conscientious in all he did.

We are almost stunned by this new and unexpected blow. And yet the Lord sends stroke after stroke. Last evening the news arrived that Mrs. Henry's baby had died at Lahore. The whole Panjab seems to be smitten with the fever and its accompaniments, diarrhœa or dysentery, and remedies seem not to have the desired effect. At this station the native helpers, their families, in fact the whole native Christian community, as also the workmen in the press, teachers and pupils are so feeble from the attacks, that everything seems at a stand-still. O, how weak we are when the Lord stretches out his hand.

Furrukhabad Mission. N. India.

Furrukhabad.

THE following cases of God's Hidden Ones will show that there are not a few of such in heathen lands who never make a profession of religion.

The Lord's Hidden Ones.—I need not speak again of the many obstacles which are placed in the way to every one who is willing to become a Christian here in India, and we may, on account of these difficulties, suppose that there may be many secret disciples of the Lord Jesus

here, who are afraid to declare themselves as such publicly. Our experience tells us that it is so in reality, and that there are a considerable number of unbaptized believers in Christ to be found here. I purpose to relate a few such cases which have come to my notice.

I commence with Furrukhabad. I heard of a Brahman in the city, who is a sincere inquirer after the truth, and who is often visited by one of our catechists. He is known as one of the worst characters; and people are surprised to see that a great change is taking place with him. He is also in the habit of visiting me. A relative of this man, whom I, however, have never seen myself, died the other day in a public hospital here as a decided believer in the Lord Jesus. I heard the following circumstances. This man had for a considerable time been reading our books, and D., one of our catechists, went frequently to his house to explain the way of salvation to him. He became a believer, and intended to apply for baptism, which seemed to him easy, as he, being a widower, could not as it is here so in many cases, be kept back by a wife or family. However, he had an ignorant and bigoted mother, and it was she who would not allow him to join the church. It so happened, that in the house of one of his relatives a quarrel arose, and this man hearing of it, went there to see whether he could not settle it. A fight ensued, and when he tried to stop it he was fatally stabbed by one of the crowd. He was at once removed to a hospital, and still lingered on for some days, during which time he was frequently visited by another Nicodemus of this city, who, as well as his brother, (who, as I said before, is now himself an inquirer) told us, that to the last he confessed himself to those present to be a believer in Jesus Christ, who alone, as he said, could save him; denouncing the whole system of Hinduism with all its idolatry as folly and sin, and with this confession he expired. His murderer was put into the

jail, and I do not know what has become or will become of him. He expressed himself though very sorry for what he has done. The body of the former was taken from the hospital, and burned like that of an orthodox Hindoo, and his ashes thrown into the Ganges, but will, I believe, be raised again at the Resurrection of the just to be united to his redeemed soul now with the Lord.

A number of years ago, there lived in the village of Putteea, very near to our Mission house, a certain Soobadar, or native officer of the English army who, on account of his advanced age, had been pensioned. He came to me as an inquirer, and I remember him still with his large glasses, for he was almost blind, trying to read our books. He was open to the truth, and searched it, and read regularly in the New Testament which he possessed; and what he himself knew to be truth he also communicated to the people of the village, who, however, not only rejected it, but also told him that he must have lost his reason, to think in his old age of changing his religion. He was, however, not yet prepared to receive baptism. I went to his village also, and found him there in the verandah of his house reading the New Testament. I was soon after in God's providence sent to another station; and when after a number of years I returned to this station, I made inquiries about the old Soobadar. People seemed to have forgotten him, but at last I was told that he had lost his reason, and died in that state some time ago. They considered him having lost his reason during his lifetime because he denounced their gods, and told them that only the Lord Jesus Christ could give them salvation; and it is very likely that because he confessed Christ to the last, and died in that faith he was considered by them a "madman," and died as such.

A friend of mine, now with the Lord, preached the Gospel at a religious fair to large crowds of Hindoo worshippers.

One day he met with a most determined opponent who listened to no reason whatever, but whose sole object evidently was to break up the congregation, so that no one might listen to what the missionary had to say. Surprised at this, the missionary asked him in a very kind way, "Tell me, what makes you so angry, and why are you so wildly opposed to the people listening to me?" His reply was, "I will tell you the reason. A few years ago my own brother attended this mela, and he listened to you, and you gave him a book also; and both what he heard from you, and what he read in that book, turned his head, and he became so insane that no one could get on with him any longer?" "And how did his insanity show itself?" continued the missionary. "How? why he would condemn everyone, and blaspheme our gods, and worship no longer in the way in which he had done it before, as we all in the house did. But he would read in that book and speak of Isa (Jesus) continually, so that we saw that what you had told him together with the contents of that book had turned his mind, and made him a madman." "And where is your brother now?" "He is dead. He would daily read that book, and daily speak of Isa, and call upon Isa, and in that mad state he died. And now, sir, you have done that mischief to my brother, and you shall not do it to anyone else as far as I can prevent it. Need you wonder that I am such an opponent to what you say?" The missionary thanked God for what he had heard, and prayed that the Lord might change the minds of many in the same way.

Another case. Monghyr is a mission station of the Baptists, who for many years have had there a flourishing church. At the time of which I speak Mr. Lesley was the missionary of the station, and either from himself or one of his faithful catechists I heard the following story:

An inhabitant of the city came to Mr. L. as an enquirer, but he being rather timid Mr. L. did not know what to make

of him: and although he visited him frequently, and was instructed in the truths of the Gospel, Mr. L. had misgivings regarding him, and delayed baptism, for which the man had asked so long, that the latter became discouraged and went no more to Mr. L. Several years passed, when one day Mr. L's catechist was called to see a native in the city. He went, and found the man whom he had seen years before frequently go to the missionary, lying now ill upon his bed. He said to the catechist, "S, you know me, and remember that as an inquirer I came often to your sahib, and that I then believed in the Lord Jesus Christ as my Saviour. Your sahib had his doubts about me, and though I asked for baptism, he refused it. I was sincere, and I am the same now. I am, however, ill, very ill, and a few days hence I will be no more. Now I want you to know, and to make it known to the missionary and to others, that I am no longer a Hindoo, but a believer in Jesus Christ who will have mercy upon me, and take me soon to himself. I could not now on account of my great illness submit to baptism, (immersion) but though unbaptized, I trust the Lord will receive me, for I firmly believe that Jesus Christ and He alone, can and will save my soul." The catechist greatly rejoiced and strengthened his faith by showing him the fullness of the love of God in Jesus Christ and visited him daily for three or four days when the sick man breathed his last, committing his soul into the hands of the Lord Jesus. His relatives intended first to bury him as a Hindoo, but during the night, S., with some other native brethren came and took up his body and buried him in their own Christian burial ground.

These are a few cases which show that there are hidden ones of the Lord here and there, and my own experience tells me that there are many of the kind. The word of the Lord, "He that believeth and is baptized shall be saved," shows us missionaries our duty amongst

the heathen, but it is sweet to us to see that the Saviour merely adds, "But he that believeth not shall be damned."

J. F. ULLMANN.

**Laos Mission. N. of Siam.
Chieng-Mai.**

MANY of our readers have taken much interest in the new mission among the Laos. It is many months since we heard from the brethren at work at this place. Lately several letters have reached us, and we give part of one written by Rev. D. McGilvary, June 28th, 1869. It shows the work as it is in that long neglected field.

Baptism of Converts.—You have been informed of the baptism of Nan Inta, on the first Sabbath of January, and of his steadfastly refusing to violate the Sabbath by working for his master on that day. In this his triumph was complete, and he has since then been unmolested. When we wrote last it was still a doubtful question, what stand, if any, the government would take when his baptism became known. Five months have passed, and no notice whatever has been taken of it by the authorities, although the number has since been increased to *three*. On the first Sabbath of May, it was our great privilege to welcome two other very interesting men to the communion of the church by baptism. We doubt whether the whole history of modern missions will furnish many more interesting records than that of one of these. His name is Noi Soonyai, aged about forty-seven years, and is an independent farmer and physician in a village about eight miles from this city. He first called on our mission for some bronchocele medicine, as he belongs to a class, so numerous in some of the Laos villages, who have an enlargement of the glands of the neck. He had a faithful and earnest appeal made to his judgment, on the guilt and folly of idolatry, and a plain statement of the plan of salvation through Christ. The truth commended itself to his conscience. He

promised to renounce idolatry—to worship the only living and true God. He faithfully kept his promise, and from that day has never worshipped another idol. The following Sabbath, and nearly every subsequent one, found him at his place of worship. He soon applied for baptism, and on the first Sabbath of May, a little less than two months from the time when he first heard the Gospel, after a faithful examination before the church session he was baptized. The night after his baptism, he went home and called up his wife and family of nine children, and had worship, which has been regularly maintained morning and evening ever since. As might be presumed, he is now a happy Christian, and gives encouraging hopes that his wife and some of his children, may before long, follow his example. The other one, baptized at the same time, is a promising young man, of about twenty-one years old. You, and the church will doubtless rejoice with us on these instances of God's gracious presence with us.

External Hindrances.—But even the baptism of these two converts will give but a faint idea of the interesting nature of our work during the last few months, although it has been carried on with greater external hindrance than usual. Bro. Wilson will inform you of his having to move in the midst of it to the new and beautiful place given for a mission compound by the king. And while making some improvements on the house that he had vacated, in order that we might leave the sala where we had lived for two years, I received a fall, which was so severe that it had well-nigh been instantaneously fatal. While hastily crossing one of the rooms, the floor of which was laid on each side, but not in the middle, my whole weight came down on my left side, on the side on which I aimed to step but missed, fracturing one of the false ribs and rendering me speechless. For a few moments, I thought that every gasping breath would be my last. It gave me an opportunity of viewing this field from the borders of

the grave, and never did it appear as important. And I can truly say, that my greatest and most, my only regret in the prospect of immediate death, was that of being called from my work. Even with regard to my family, I was sure that God would provide for them. But where should we look for aid to carry on the work of teaching the Laos. But mingled with any regret was gratitude for being led to this field, and faith that God would carry it on by other hands. But again our worst fears were disappointed.

Music drawing many to hear the Gospel.—In a few days I was able to resume my work, though with considerable suffering and inconvenience for some time to come. My last letter mentioned the large number of people collected together in Chieng-Mai from all parts of the country during the months of December, January and February, to work on the king's new palace. I found it impossible, in consequence of this, to get time to take a tour of some length as I desired. But before the palace was finished, another public work was commenced, within a few hundred feet of our sala and houses, which has afforded an opportunity of preaching the Gospel, almost unexampled in the history of any new mission. The old bridge across the Quaa Ping had refused to stand another season, and must be replaced by a new one before the next high water. A royal order was accordingly given to have a new and finer one made. Putting it on the ground of merit making, and partly with a view of giving every village and every family a chance, and partly to make it fall lightly on the people, one set of men were ordered to work three, or at most, five days, when they were exchanged for another levy from the same village. Before the bridge was finished a large public sala was built within fifty feet of our door. These public works, and the short time exacted of each one, brought a succession of several hundred men to our door all the time for three months, so that every village and representatives

from nearly every family, had it in their power to hear the Gospel preached. Both their work during the day, and the temporary houses or salas where they slept at night were in sight. Although the sound of the instrument would always collect a crowd from this music-loving people, yet it was impossible to address them long at any one time. In order to meet this difficulty, a standing permission was given to any who might desire to do so—to come to our house at night, originally with the primary design of hearing foreign music. But the music soon became a subordinate motive, even with them. After playing a few tunes to call them together, they would stay and listen to conversations or addresses on the subject of religion, till nine or ten o'clock. At first the plan was rather desultory, being guided by circumstances, but latterly it assumed more the character of a prayer meeting. A portion of scripture was read and explained, followed by a prayer, then an address by Nan Inta, who entered into the work with his whole heart, then another prayer followed by a free conversation with any of the company who might desire to ask questions. Sometimes the conversational form predominated from the commencement of the exercises. There was scarcely a night in which more than one did not manifest unusual interest. In answering the doubts and explaining the difficulties of these—we found that we were most successfully meeting the wants of the whole congregation, and the whole range of topics connected with Buddhism and Christianity, both theoretical and practical, came up for consideration. It was very seldom that a question was asked with a cavilling spirit, and it has been wonderful to see how eagerly the people listen to the plainest and even the most sarcastic exposure of the falsehood of Buddhism and to the statements of the truths of Christianity. Before Bro. Wilson moved, he often had his house full every night too, and he did all that his other work

and his attentions to little Maggie, who has been quite low, allowed him all the time. At first, we usually took the name and village of those who manifested most interest, but we soon dropped the plan. Our object in inquiring their name and residence was sometimes misunderstood, and at times it has been almost impossible to draw a line of distinction between those who were, and those who were not deeply interested. Our front room has been given up to the people, and both it and the verandah have been full and often crowded, while others sometimes sat on the ground outside to listen, where they would be cooler. These exercises have not been omitted for a single night for nearly three months. Occasionally when worn out, or when wishing to make some special preparation for the Sabbath, I would willingly have done so for a single night, I could not without driving the people away. Without the sound of the instrument the people came in voluntarily, so that the room was often full before our family worship was finished. A few nights, when I could stay only a short time myself, they listened with apparent interest to Nan Inta.

Signs of Good.—We have had evident daily indications of the presence of the Holy Spirit, carrying the truth home to the heart and conscience. Some nights silence and solemnity pervaded the audience. We realized that God was with us. Had we taken the names of all who have expressed freely their doubts of the truth of their own religion, and the folly of idolatry, and more or less freely their belief in the truth of Christianity, the number would have passed from tens and scores into hundreds. Of the early conversion of a few of these we have had the liveliest hope. Whether in this we shall be disappointed or not, we cannot tell; but one thing we believe is true, that many who have heard the gospel here, have had their confidence in idolatry so shaken, that they can never be conscientious idolaters again. In

some cases we shall look for fruit after many days, going and coming as the people have been, to and from every village, the subject is still discussed in all directions. Some have, of course, real doubts as to the entire falsity of Buddhism—some hold back to see if the authorities will make any opposition—while others cannot storm the opposition of their own families. When more of these obstacles shall be removed, we may have inquirers from all these villages asking what must we do to be saved. Many, of course, will settle down in their old belief all the more firmly by having had it called in question. We have already had our hopes disappointed in reference to one or two who were most hopeful. One of these was evidently *almost* a Christian. He, like Peter, would not renounce the truth, though all men should reject it, and whatever opposition might be made to it. After his return home, I was surprised not to hear from him for a month, when Nan Inta was sent out to look after him and a few others. But how changed! His interest had died away. A form of prayer that had been given him at his own request, had never been read. He made objections—he cavilled. In a few days he returned to Nan Inta's house, and begged him to take back the prayer. He had made up his mind never again to worship Jesus. He would be saved or lost together with his own people. It was a deliberate rejection of Christ, such, alas, as many make as effectually, though probably not so formally, in Christian lands. But even in reference to such, the gospel will not have been preached in vain. We are unto God a sweet savor of Christ, in them that are saved and in them that perish: to the one, the savor of death unto death; and to the other, the savor of life unto life. *And who is sufficient for these things.*

The Interest Awakened—Need of Prayer.
—Missionaries are sometimes accused of making a great deal out of little in their communications to the churches. Could

any one have seen our work here for a few months past, they would blame us as we have to blame ourselves, for compressing into a page or two what might have filled a score. Often a single night afforded subject matter sufficient for a long letter. But after talking from morning till nearly midnight, I had neither time nor strength to do more than take a short note of the incidents of the day, and often, not that. I have preferred on this account to leave any individual cases of interest for future developments. Such as may have been savingly taught by the Holy Spirit will, in all probability, be heard from again. It will be soon enough to report them then. Should they be like the way-side or the stony ground hearers, it will be sufficient to make this general statement, that the gospel has been preached here to thousands of the Laos. The wide opening thus made has been entirely providential, and we may hope, as we fervently pray, that we may see great results following. Taken all together, this is surely a wonderful field. I doubt whether, among all the missions of the Board, there is another that can be compared with it. In most other countries we are satisfied if the people are willing to collect together when visited at their villages, or in the bazar. But here we can sit in our own houses, and have an audience from one end of the day till the other for month after month. We had become so accustomed to the settled apathy so long witnessed in Siam to the preaching of the gospel, that we never expected to see so much interest manifested by *Buddhists*. Our own faith has been greatly strengthened. We began the year, strengthened, I have no doubt, by the prayers of God's people the first week of January, hoping and believing that we should witness a number of conversions during the year. From that (we mention it to the praise of God's grace), we were led to pray and believe that God would add to his Church daily of such as should be saved. And now our daily prayer is, give us, give to

our exalted Saviour and Redeemer, the whole Laos race. It will not be long after this reaches you before another week of prayer will have returned. We urge the claims of this hopeful people on the prayers of the Church, both then and at the monthly concert of prayer, and in the family and closet.

Merit-Making—The King with the Missionaries.—On Thursday, the 17th instant, the workmen that had been so long assembled here were dismissed. Our nightly meetings continued till that date. The king closed the whole work by a theatrical performance and merit-making. It should shame the religious sentiment in Christian lands, to know that not a public sala can be occupied, or a bridge used here, when built, till it has been dedicated (desecrated) to a false god. Knowing that the king was going to spend the day so near our door, I ventured, with some little hesitancy, to invite him to intermit his ceremonies long enough to dine with us—Mr. and Mrs. Wilson also spending the day with us—and, almost to our own astonishment, he accepted the invitation with apparent pleasure. What, too, was most remarkable, he said, that he would expect ourselves and our wives to dine at the same time according to foreign custom. Not knowing which of the princes would dare to dine with his majesty, it was left to himself to invite any of them that he might designate, whereupon he invited four of the highest princes of the kingdom. One of them spoke and said, that as they were usually on such holidays the guests of the Chinese and Siamese, there might be some danger of offending them. He spoke up and said, it was not a proper cause to excite their anger—that all his high princes, including himself, were often invited in Bangkok to dine where foreign custom was more or less observed—and that those who knew nothing of foreign usage cut a poor figure. He mentioned as an illustration, that at a dinner once given by his majesty the late King of Siam, to the Laos princes, one of

the princes of Sakou called out for some *nam prik* (red pepper water), without which he thought he could not eat, whereupon he said he was *himself* very greatly mortified. No further objection being dared by any one, at the appointed hour, the king and his son-in-law, his adopted son, his nephew, and his head general, all came with their procession to our house. And we can truly say, to the great credit of our king and his princes, that he and they conducted themselves in a manner very creditable to themselves and very pleasant to us. He even expressed his pleasure at having no wine or brandy on the table. He is too wide-awake and too close an observer of things to allow himself to be guilty of any breach of etiquette at such a time. The whole interview was very pleasant, and was evidently designed to be made so by the guests who honored us with their presence. After dinner they listened to a little foreign music by Mrs. Wilson, and returned to the circus. When we consider the tenacity with which eastern nations retain their old customs, and the jealousy with which they regard any innovation, we may surely wonder at the progress that the Laos king has made in so short a time, notwithstanding all the unfavorable circumstances that we have had to contend against. Why might not the faith of the church arise to the belief, that in answer to *united prayer*, we may yet sit with this king and his princes around the table of the Lord. It would scarcely be less surprising than this present instance of his gracious kindness would have appeared a year ago even to ourselves.

Prayer for the King and those in Authority.—Late in the afternoon we all walked down to see what was going on. When the king saw us, he invited us in to the most conspicuous place near his own, and sent off to our house for four chairs for us, which we could not refuse, though it placed us in equality with himself and *above* all the princes. He evidently enjoyed having us there fully as

much as he enjoyed the play, though some of it was quite amusing. After the company dispersed, the king's head wife and one of his daughters, and nearly all the princesses, with their train, came and made us a call. How unlike the Laos to any eastern nation, and how much superior to them in the respect paid to females and the freedom that they enjoy. For this reason, probably, in no eastern country would an unmarried female, with suitable qualifications, have so much influence. Their freedom from care would enable them to do much more than a married lady. I have mentioned the present good feeling of the king and his family as pleasant incidents, connected in an important sense with our work. We take the present kindness of the king and princes toward us as an answer to our

own and the many prayers that we believe are offered for this people. The Church should remember that the king's heart is in the hand of the Lord as rivers of water; he turneth it whithersoever he will. *First of all*, intercessions and prayers and giving of thanks are to be made for *kings* and for all *that are in authority*. We are sure the Church in Western lands hardly sees the importance of this injunction as those who are laboring in kingdoms and countries of the East. We would take this occasion to ask the special prayers of God's people for the Laos king and princes and princesses. His daughters and their husbands have always been our true friends. What an influence they exert here for either good or evil.

MISSIONS OF OTHER CHURCHES.

The Brahminist Movement.

THIS is the Theism, which puts itself forward as far better fitted than Christianity to fill the place which the old idolatry is preparing to vacate. Many, who now belong to it, will, we trust, before long, discover its utter inability to regenerate a nation, or meet the spiritual wants of sinners, and will leave it; others, we fear, will harden more and more into an obstinate and dangerous concrete. We had hopes that the leader, Chunder Sen, would, before this, have recognized Jesus, and, in the language of the apostle Thomas, confessed him—"My Lord, and my God." This has not been so.

The following account of this movement is taken from the Forty-fourth Annual Report of the Calcutta Church Missionary Association:

It owed its birth to a variety of influences, of which Mission influence was, without doubt, the most potential. In its progress it has borne manifold aspects, and given utterance to conflicting theories. Once it was Vedantist, then

it repudiated all light but that of nature. At one time it proclaimed a God too kind to punish, then a God too just to forgive. Once it laughed at a divine incarnation, then it upheld incarnations by the thousand. For years its advocates boasted of their oneness, then they parted asunder and denounced each other. Such has been its course—a strange medley of contradiction and confusion! Those who once believed the movement must eventuate in the Gospel have been disappointed. Time has shown that, *per se*, it has no real affinity with the Gospel, and that its direct influence is certainly not to prepare men to receive the Gospel. There is too much reason to fear that many of the most advanced members of the Somja are further from the truth now than they were years ago. Yet, notwithstanding all this, we cannot but regard this singular movement as destined to minister in an indirect way towards the furtherance of divine truth.

It may be that its utter failure as a system of religion may lead many to inquire after "a more excellent way." Al-

ready tokens of listlessness tending to a collapse are manifest among the once ardent upholders of the scheme. Very rarely is a Brahmo bold enough to argue for his creed. A sort of sluggish indifference to the whole matter characterizes the majority. They may still retain the name, but they seem to feel instinctively there is no life, and nothing worth contending for.

Not a few, who were once zealous for Brahmoism, have surrendered their allegiance. Some appear to be drifting into absolute infidelity, if not atheism. Others, of a more religious turn, are casting about for some other stay for their souls. Alas! the Gospel of Jesus is the last thing they seek for or desire. Some are trying to construct an eclectic religion, which shall embrace certain elements of various forms of belief. On this spiritual raft they are disposed to entrust themselves in their voyage towards an unknown eternity.

Not long ago, when we were speaking to a number of educated natives, one of their number produced a pamphlet, a portion of which he read. This tract furnishes a curious illustration of the kind of religious eccentricity which marks many of the thinking natives. Its title is, "The Soul-healing Guide." The following extracts will give some idea of its tone—"The true meaning of the sacred writings can never be comprehended by the powers of mind, sense and reasoning of human beings, until their hearts, by the direct favor of Shadhus (holy men) like Jesus and Choytunyo, are implanted with the sacred power of light which enables them to look direct to their spiritual soul. The sacred writings are but the indirect grace of God. The reading of Vedas and Shasters, or the Scriptures, cannot implant in our hearts the sacred power alluded to; but when God appears as a Shadhu, like Jesus or Choytunyo, and by His direct preachings, implants in the hearts of His followers that light, it is then called the direct grace of God.

When Jesus spoke to His followers, His interpretations were like the sunbeams, to banish away the cloudy conceptions of their minds; His holy words sanctified their hearts. . . . Was not Jesus the Brahmo, or God Himself, by whose words, God or Brahmo, though all pervading, but never seen by any, was clearly and directly visible to his followers? Yes, he was. God Himself, as a purely spiritual, all pervading soul, could not appear in the hearts of fallen men, which were darkened with self and worldly care; just as the sunlight with all its power cannot reflect on a piece of mud. But he then for their salvation appeared as Jesus Christ. By His direct teachings He sanctified their muddy hearts, and made them transparent like mirrors, and then appeared in them. His followers saw Him in their hearts, and before them, and pervading the universe; and thus they were redeemed."

Thus much is said to the praise of Christ. But the glory must not be his alone. The writer proceeds—"In the same manner our brightest Choytunyo redeemed his followers. By his direct preachings their hearts were sanctified their hearts were filled with such supernatural joy, that many of them could not well bear the blow; and losing all their external senses, they gave vent to their spiritual pleasure in dancing and in the singing of prayers, which fully bespoke the blessedness of their souls." Elsewhere Choytunyo is described as "Our Saviour, who appeared in Nuddea as the Sath-Guru (holy teacher), and redeemed millions of souls."

Such is a specimen of the confused notions which abound amongst thoughtful natives on the subject of religion. One feature is pleasing so far as it goes—there nowhere appears a sentiment of animosity against Christ; that is, the Christ of whom they form a conception. But it may well be questioned whether there is much in common between the "Christ of God" and the ideal Christ whom they

picture to their minds. True it is, that they cannot deny or resist the influence of the beauties of Christ's character. They feel instinctively that such a being is worthy of love and adoration; but they cannot discern and will not admit His true divinity. They would probably give him the highest place in their pantheon, yet they repudiate the idea that there is "no other name under heaven given among men whereby we must be saved" than the name of Jesus Christ. But here, indeed, is the root of the evil. They know not what salvation means in its scriptural sense. They are strangers to that abasing, crushing sense of sin, which utterly prostrates the soul, and annihilates the notion of personal merits. Their system is that which pervades every other but that of the glorious Gospel; that man is frail but not fallen; erring but not ruined; that he needs help rather than mercy; that he needs no sacrifice for sin, no imparted righteousness; that he can rise to holiness, happiness and God by his own inherent virtue and strength. The Spirit of God alone can correct these errors, and lead them in childlike simplicity to Christ.

Amongst the advanced Brahmos, or the "reforming party," as they are called, a novel and very suggestive feature has lately developed itself. It is well-known that the mediation of Christ has ever been a stumbling-block and an offence to the whole party. They have for long years ridiculed the notion that the sinner needed some one to enter into the breach—to stand between him and the Deity, by whose merits and intercession he might gain a hearing. They always said that intuition scouted the idea. Within the last few months it has come to light that not a few devout and earnest Brahmos have come to feel the absolute necessity of a mediator. This is not merely an impression or a matter of theory; they have reduced the conviction to practice; they

have begun to invoke the aid of an intercessor with the Father. Their cry has been, "O Lord, I am a vile sinner, I am not worthy to approach the Father; do thou plead for me and help me with thy intercession." Do our readers ask who is the being thus supplicated—thus addressed as "O Lord?" The answer is sickening and sad. These words are not addressed to Him who is "the only Mediator between God and man, the man Christ Jesus;" they are spoken to the leader of the Brahmo Somaj—a young man who, two years ago, propounded the doctrine that every remarkable man is as much a divine incarnation as was Christ. Some of his followers, it seems, are disposed to regard him as such an incarnation, and, as such, invoke him in their prayers. This strange infatuation was recently made public by two Brahmist preachers, men of unblemished character and noted for their zeal and devotion. Their object in revealing the matter was to draw forth from their respected leader a positive prohibition of the practice alluded to. They declared it to be blasphemous in its character, and a scandal to their body. No such prohibition has yet been published, though no attempt has been made to deny the facts alleged.

All these things are well worthy of note. They should furnish food not only for reflection, but for earnest prayer. In truth, mighty moral and religious forces are at work in this land. We hardly see how to grasp them and direct them. We have a very imperfect comprehension of them. But there is an all-controlling force within the grasp of every child of God. "Prayer moves the hand that moves the universe." Let the church be instant in prayer, and He who once brought order and beauty out of chaos, will, in His own good time, cause these discordant elements to evolve such bright and blessed results, that the sons of God again shall sing for joy.—*Church Record*.

The Command.

"Go and teach all nations."

Go forth! Go forth! heralds of God,
To many a far-off shore,
Where never have the footsteps trod
Of holy men before.

The golden isles! the golden isles!
That gem the Afric sea;
When shall they burn beneath the smiles
That come, O God! from thee?

For rich may all their valleys glow
With bloom of brilliant hues;
And soft their fragrant breezes blow,
As Hermon's twilight dews.

The summer's never-flowerless wreath
May bind them as a bride,
And all their soil may teem beneath
With veins of lustrous pride;

And birds that cannot choose but sing,
Their fount-like music pour
In every grove; and every spring
Leap up through sanded ore.

But what are sun-bright dells and hills?
What are your vine-bound woods?
Your breezes sweet, your golden rills—
O lifeless solitudes!

Go forth! go forth! your spear and shield,
Strong faith, and fervent prayer
That mails the soul—and God shall yield
The crown, the victory, there.

MISSION ROOMS, NEW YORK, JAN. 25, 1870.**LATEST NEWS FROM OUR MISSIONS.**

INDIAN TRIBES.—Rev. W. S. Robertson of the *Creek* Mission, speaks in his letter of January 5th, of the excellent condition of the boarding-school, of the ordination of an elder of the church, of the admission to the communion of the church of one of the girls in the school, and of the attendance of several of the girls at an inquiry meeting. Rev. J. M. Roberts, under date of December 23d, mentions the increase in the school among the Navajoes, and the seeming desire of the children to learn. He calls upon the church to send two missionaries to the Moqui tribe in Arizona, who are accessible to the gospel and greatly need it. They live in seven villages, near to each other, and number in all about 1,500.

BRAZIL.—Messrs. Schneider and McKee had been visiting Lorena and other places, preaching the gospel and distributing tracts. They were accompanied by one of the theological students. They found in most places an open door. Mr. Schneider refers to some cases of interest at different towns visited. There would soon be some additions to the church at Lorena. At present one of the students is laboring there. Rev. A. L. Blackford mentions that three persons were received into the church of Rio Janeiro in October, and at the communion on the last Sabbath of November two young men were admitted. Rev. Mr. Schneider writes, Dec. 23d, "Next Sabbath we expect to celebrate the Lord's Supper. Three persons, two middle aged women, both widows with families, and one young man, have applied for admission, been examined and accepted.

JAPAN.—In view of the providential openings in Japan, the brethren are urgent for reinforcements to their number. Rev. D. Thompson expected soon to remove to Yeddo, to be associated with Rev. Mr. Carrothers.

CHINA.—The brethren at *Peking* were anxious to open a new chapel in the Chinese (or south) city. Mr. McIlvaine hoped to spend half of his time preaching in the city and half in the country. Rev. C. W. Mateer writes from *Tungchow* Oct. 29th, and says: "Our native elder came home a week ago, bringing good news from the region of Ping Foo. He says there is a great deal of interest in all the neighbourhood; that some ten men and three or four women are applicants for baptism, of

whom he thinks favorably. Besides these, there are twenty more who are learning, and express a desire to become Christians. . . . One man from Chow Yuen was baptized, and another has since come from there as an inquirer. I have just heard to-day that there are several inquirers at Shin-Teen, where the new chapel is. They will probably be baptized before very long." The Rev. Mr. Capp had arrived at Chefoo. The arrival of new brethren, Mr. Corbett says, "Strengthens our weak hands and faith wonderfully. It is an evidence that the church at home has not lost her interest in the cause of missions." Rev. Dr. Nevius was at Hangchow teaching a theological class.

SIAM.—The letter of Dr. House, published on pages 202-4, will give our readers some idea of what has occurred among the Laos. The letter of Mr. McGilvary, on page 212, gives one side of the work and prospects of this mission at Chieng-Mai, that of Dr. H., of a later date, sets forth another side. Seven converts had been received and many others were inquiring, when an unexpected blow was struck by the king. We ask for this mission the earnest prayers of our church.

INDIA.—Our readers will be glad to learn, after some delays on the way by an accident to the steamer on the Mediterranean, etc., of the safe arrival in India of Rev. C. W. Forman and his party. Owing to sickness and death among some of the missionaries, a change in the location of some of the brethren in the field has been deemed necessary. Rev. Mr. Heyl is transferred to Allahabad, Rev. J. F. Ullmann to Etawah, Rev. T. Tracey will be stationed at Futtehghur, and Rev. A. P. Kelso at Saharanpur. Rev. E. M. Wherry is transferred from Rawal Pindi to Lodiana, and Rev. R. W. Thackwell will be stationed at Rawal Pindi. Rev. G. S. Bergen and his wife reached Bombay Nov. 30th, on their way to Lodiana. Rev. J. J. Walsh Nov. 17th, says: "We had a most delightful meeting of our mission at Mynpurie, and our blessing seemed to be in proportion to our great afflictions the past year." The death of Rev. J. H. Myers and the sickness in the upper mission, detailed in another page, will affect many. It is hoped that Mrs. Myers, whose heart is so much in the work, will be able to remain in India. Mr. Kellogg appeals urgently for additional laborers. Mr. Carleton says that he has four Christian preachers who were formerly *fakirs*—they are earnest men. He expected soon to baptize another.

LIBERIA.—Rev. S. Harrison writes Nov. 27th, that four persons had lately been received on profession of their faith into the church at Harrisburg. Three of these were from the Alexander High School. Others were expected to unite with the church.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1869.

SYNOD OF ALBANY.

Pby of Albany.

West Milton ch.....	7 26
1st ch, Albany.....	403 80
State st ch sab sch, for Chinese teacher.....	150 00
Charlton ch.....	20 00
Galway sab sch, to sup. native helper at Canton.....	20 00

Pby of Mohawk.

Onelda Valley ch, N. Seymour, 1.22; sab sch, 3.73.....	5 00
	606 06

SYNOD OF ALLEGHENY.

Pby of Allegheny City.

Fairmount ch.....	7 00
Pine Creek ch, 45.45; sab sch, 12.69.....	58 14

Pby of Beaver.

Beaver Falls ch, to con Miss Eleanor C. Bradford L. M.....	100 00
Pulaski ch, 6; sab sch, 20.....	26 00

Pby of Erie.

1st ch, Meadville.....	100 00
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Westminster sab sch, Erie, to con Jackson	
McCreary L. M.	80 00
1st ch, Mercer.....	84 82
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	405 46

SYNOD OF ATLANTIC.

Pby of Calauaba.

Rev. Jos. Platt.....	10 00
Lewisburg ch.	1 00
White Hall ch, Col'd.....	1 00
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	12 00

SYNOD OF BALTIMORE.

Pby of Baltimore.

Annapolis sab sch Miss. Soc'ty	32 07
Broadway ch, Mr. McClymork, for Rio Chapel	80 00
Westminster ch, Baltimore, Children's Fair.	100 00

Pby of Carille.

Green Hill ch.....	25 00
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Pby of Potomac.

North ch sab sch, Washington.....	64 87
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Pby of Rio de Janeiro.

Rio de Janeiro ch.....	25 00
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	276 74

SYNOD OF BUFFALO.

Pby of Buffalo City.

Westminster ch, Buffalo.....	272 60
Central ch, Buffalo.....	62 82

Pby of Genesee River.

1st ch sab sch, Groveland.....	15 00
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Pby of Ogdensburg.

Hammond ch, Mrs. D. Moore, add'l, to con	
L. M.	5 00
1st Oswegatchie ch.....	83 00

Pby of Rochester City.

Phelps ch, 14; Carso Crane, to con Rev. Geo.	
Patton L. M., 30.....	44 00
Port Byron ch.....	85 85
3d ch sab sch, Rochester.....	58 58
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	531 80

SYNOD OF CHICAGO.

Pby of Bureau.

Woodhull ch, 5; sab sch, 5.....	10 00
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Pby of Chicago.

Rockford ch, N. C. Thompson.....	100 00
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Pby of Rock River.

2d ch, Freeport, Ill., a member	2 15
Middle Creek sab sch.....	18 75
Morrison sab sch.....	51 21

Pby of Schuyler.

Doddville sab sch.....	5 10
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SYNOD OF CINCINNATI.

Pby of Cincinnati.

Montgomery ch.....	25 25
7th ch, Cincinnati.....	28 75
Pleasant Ridge sab sch.....	11 74

Pby of Miami.

New Jersey ch.....	11 00
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Pby of Oxford.

Somerville ch.....	20 00
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	96 74

SYNOD OF ILLINOIS.

Pby of Palestine.

Paris ch, a Christmas gift.....	300 00
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Pby of Peoria.

Princeville sab sch.....	10 00
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	310 00

SYNOD OF INDIANA.

Pby of White Water.

Matamora ch.....	4 00
Rushville ch, 23; sab sch, 9.....	31 00
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	35 00

SYNOD OF IOWA.

Pby of Cedar.

Princeton sab sch.....	6 00
West Union sab sch.....	4 00

Pby of Dubuque.

1st ch, Bellevue.....	6 87
Sherrill's Mount sab sch.....	7 00
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	23 87

SYNOD OF KENTUCKY.

Pby of West Lexington.

2d ch sab sch, Lexington.....	48 00
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SYNOD OF MISSOURI.

Pby of Palmyra.

Hebron ch.....	4 42
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Pby of Southwestern Missouri.

Little Osage ch.....	9 00
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	18 42

SYNOD OF NEW JERSEY.

Pby of Burlington.

Cream Ridge sab sch.....	3 00
New Egypt sab sch.....	3 00

Pby of Elizabethtown.

Pinckamin ch, 201; sab sch, 15; Logansville	
sab sch, 4.....	310 00
Less Baskingridge ch, acknowledged Nov.	
in error.....	132 00
	<hr/>
	173 00

Pby of Luzerne.

Summitt Hill ch sab sch.....	5 68
Jamestown sab sch, 4.36, "P., 19.96.....	24 32

Pby of Monmouth.

Matawan ch.....	34 44
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Pby of Newton.

Stewartville sab sch.....	18 00
Newton ch mo con.....	65 76
Washingtonville sab sch.....	6 26
Knowlton ch.....	16 10
Hope ch, envelope system.....	8 50

Pby of New Brunswick.

Dutchneck ch mo con, 24.26; C. N. sab sch, 14;	
D. N. sab sch, 11.45; Parsonage sab sch, 8.04.....	57 75

Stoney Brook sab sch.....	5 75
Witherspoon st sab sch.....	2 00
3d ch, Trenton.....	100 00

Pby of Passaic.

Wickliffe ch mo con, 8.53; Infant sch, a Christ-	
mas Gift, 10.....	18 58
Calvary ch.....	87 64
Central ch, Orange.....	180 00
1st ch sab sch, Morristown, to sup. boy in	
China.....	75 00

Pby of Baritan.

Frenchtown ch.....	73 25
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Pby of Susquehanna.

Rome sab sch.....	2 00
	904 98

SYNOD OF NEW YORK.

Pby of Hudson.

White Lake ch, 5.10; sab sch, 2.....	7 10
Florida ch mo con, 5; sab sch, 10.....	15 00
Goshen E Division sab sch.....	9 06

Pby of Nassau.

Ainslie st ch, Brooklyn, mo con.....	8 06
Astoria ch mo con, 25; sab sch, 35.....	60 00
South 3d st ch, Williamsburgh, mo con.....	84 62
1st ch, Brooklyn, mo con.....	68 66
Genever ch mo con.....	87 80
German ch, Williamsburgh, 10; sab sch, 6.....	16 00

Pby of New York.

University Place ch mo con.....	84 60
1st ch, New York, mo con, 164.39; add'l, 200;	
H. King, 250.....	614 89
Brick ch mo con.....	96 81
Brick ch Chapel.....	9 00
1st ch, Jersey City.....	21 76
1st ch, Edgewater, S. L., mo con.....	18 88

Pby of New York 2d.

Scotch ch, N. Y., Robt. Carter & Bros.....	500 00
Peekskill ch mo con.....	14 14

Pby of North River.

Calvary ch, Newburgh.....	13 00
Kingston ch.....	100 00

1,673 48

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.

Darlington ch.....	7 00
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SYNOD OF OHIO.

Pby of Marion.

Marion ch.....	15 00
Wyandot ch.....	7 03

Pby of Richland.

Shelby ch, Mrs. D. C. Cook, 2; sab sch, 10.....	12 00
Haysville sab sch.....	5 00
Savannah sab sch.....	35 00

Pby of Wooster.

East Hopewell sab sch.....	80 00
Nashville ch, Highland, sab sch, for boys' sch	
at Nyan Pin China.....	80 00
Jackson sab sch.....	5 62
East Canaan sab sch.....	8 63

Pby of Zanesville.

Muskingum ch, 40; Children's Miss. Box, 12.....	52 00
	200 80

SYNOD OF PACIFIC.

Pby of Oregon.

Portland ch, Oregon.....	114 00
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SYNOD OF PHILADELPHIA.

Pby of Donegal.

Middle Octorora ch.....	70 00
New Harmony ch.....	5 00

Pby of Huntingdon.

Beulah ch.....	2 00
Upper Tuscarora sab sch.....	7 25

Pby of New Castle.

Kennett Square ch sab sch.....	19 67
Newark sab sch, to con J. R. Hamilton L. M.....	87 00

Pby of Northumberland.

Newberry sab sch, to sup. Dina Nath Paul.....	36 00
Renovo sab sch.....	34 50

Pby of Philadelphia.

West Spruce st ch, from G. S. Benson, Esq.....	100 00
Ninth ch, Phila.....	55 00
10th ch, Phila, mo coll.....	54 41

Pby of Philadelphia 2d.

Holmesburg ch.....	16 75
Newton ch Infant sab sch.....	10 00
Neshaminy ch sab sch.....	4 75
Abington sab sch, for Benita saw mill.....	65 00
Allentown Miss. sab sch.....	12 00
	529 83

SYNOD OF PITTSBURG.

Pby of Blairsville.

Cross Roads sab sch.....	28 00
Congruity ch, 44.17; sab sch, 7.....	51 17
Blairsville ch, proceeds of sale U. S. Bond.....	57 50

Pby of Ohio.

Centre ch.....	48 25
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Pby of Redstone.

Laurel Hill ch, 70.25; Fem. Miss. Soc'y, 10.40.....	80 65
New Salem sab sch.....	9 00

Pby of Saltsburg.

Eldersridge ch.....	25 52
West Lebanon ch.....	17 59
Plumville ch.....	4 80
Indiana ch.....	200 00
1st ch, Washington, mo con.....	12 40
Glade Run ch, 23.50; Willie Arner, 1.25;	
Johnnie Arner, 25c.....	25 00
	554 83

SYNOD OF ST. PAUL.

Pby of Chippewa.

1st ch sab sch, La Crosse.....	3 15
North Bend ch, 14.40; sab sch, 5.60.....	20 00
Caledonia ch, 10; sab sch, 6.....	16 00
Shelden ch.....	7 00
Dedham ch.....	5 00
Yucatan ch.....	2 00
Oak Ridge sab sch.....	1 00
Winnebago Valley ch.....	2 00

Pby of St. Paul.

Westminster ch, Minneapolis mo con, 5.67;	
sab sch, 20.77.....	26 44
	<hr/>
	82 59

SYNOD OF SANDUSKY.

Pby of Maumee.

Mt. Salem sab sch.....	12 00
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Pby of Michigan.

Westminster sab sch, Grand Rapids, for sch	
building in Shanghai.....	8 25
Westminster sab sch, Detroit.....	30 40

Pby of Western Reserve.

Lafayette ch, John Lee.....	10 00
	<hr/>
	55 65

SYNOD OF SOUTHERN IOWA.

Pby of Des Moines.

Indianola sab sch.....	5 00
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Pby of Fairfield.

Bethel ch.....	3 00
Troy sab sch.....	8 60
Libertyville ch.....	3 60
Ottumwa sab sch.....	7 00

Pby of Iowa.

German ch, Burlington.....	1 80
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Pby of Missouri River.

1st ch, Nebraska City.....	15 00
	<hr/>
	43 50

SYNOD OF WHEELING.

Pby of New Lisbon.

Salineville ch.....	3 18
New Lisbon ch.....	20 00

Pby of Steubenville.

2d ch, Steubenville, a lady.....	100 00
Richmond sab sch.....	10 00
Augusta ch, Stillfork, sab sch.....	5 34
1st ch, Steubenville, sab sch, to sup. Rev. W.	
F. Johnson.....	34 00
Wellsville sab sch.....	17 50
New Philadelphia ch, 19; sab sch, 7.....	26 00

Pby of St. Clairsville.

Belair ch.....	80 28
Grandview ch.....	5 80

Pby of Washington.

Frankfort Springs ch.....	16 00
West Liberty ch sab sch.....	21 00
Moundville ch, 29.75; sab sch, 6.25.....	36 00
4th ch sab sch, Wheeling.....	27 14
East Buffalo sab sch.....	12 55
1st ch, Wheeling.....	47 00
1st ch, Wheeling (Col'd).....	13 70
	<hr/>
	475 39

SYNOD OF WISCONSIN.

Pby of Milwaukee.

Waukesha sab sch.....	40 00
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Pby of Winnebago.

Kilbourne City Cent Society.....	2 60
Oxford ch.....	8 00
Beaver Dam sab sch.....	8 75
	<hr/>
	59 35

Total receipts from churches..... \$7,251 25

LEGACIES.

Legacy of Mrs. Hannah Meanor, late of Mur-	
rayville, Pa.....	25 00
Legacy of Peter Ross, late of Yellow Creek	
township, Columbia Co., Ohio.....	25 00
Bequest of Mrs. Ruth Terbell, dec'd, 2,127	
less tax.....	2,000 00
Estate of Alex. Russell, dec'd, Milton, Ohio	
Legacy of Mr. Lloyd, Tiffin, Ohio.....	787 28
	<hr/>
	\$2,987 28

SYNOD OF REF. PRESB. CHURCH.

1st Ref. Presb. ch, Allegheny City, for India,	
51.25; sab sch, to sup. J. McMillan, 25;	
Rev. J. McMillan to sup. Daniel McMillan	
Saharanpur, 25.....	101 25
Ref. Pres. ch, per Samuel G. Scott, Tr., 289.73;	
for scholarships, 68.....	387 78
	<hr/>
	458 98

MISCELLANEOUS.

Gen'l G. Loomis, 2.50; Lient. Balch, Oregon,	
2.50; Gerardstown ch sab sch, 11.50; L. A.	
E., New Orleans, 8; Missionary Purse of	
Miss M. Black, dec'd, late of Leechburg,	
Pa., 5. Willie Wolf, a little boy of Freedom,	
Pa., 1; Sundries for Miss Shaw's expenses	
and salary, 1,325; A Friend, 1.65; A Friend,	
12; A Friend, 20; Rev. C. and Mrs. De Heer,	
for Furrukhabad, 10; Eastbrook sab sch class,	
Pa., for Dehra Girls' sch, 4; Columbia Col'd	
sch, Tenn., 1; Mrs. W. E. Jams, for Dehra	
sch, 45; Little Mina's Christmas present,	
50c; Margaret Simpson, Farmington, Ill., 5;	
O. O., 180; A Friend of Missionaries, 9.53;	
Rev. Wm. Turnbull, 7; Robert Benner, 25;	
Mrs. T. H. Bergen, 5; Mrs. R. M. Henning, 5;	
Evang'l Lutheran ch sab sch, Williamsport,	
Pa., to sup. Miss Maggie B. Thompson, 15;	
Rev. J. K. Reason, for sup. Miss Thompson,	
1; A Thank-Offering, Granville, Ohio, 5;	
Willie Condit, proceeds of Missionary hen,	
1.50; Mrs. Berrian, 10; Miss N. Hall, 50c;	
Jammie Brown, Hanover, Ind, 1; M. L. V.,	
for Rev. D. McGilvary, 5; Jennie R's Christ-	
mas Gift, 1.50; Teachers' Fund, Tallahassee	
Creek Mission, per M. C. Wilkinson, 50;	
Mrs. E. C. Junkin, Wyandot, Ohio, 10.....	
	<hr/>
	\$1,786 68

Total Receipts in December, 1869...\$12,484 19

Total Receipts from May 1st.....\$92,320 06

Error—Newtown ch, Rock River Pby, credited to North River Pby in November.

4 Boxes Medical Books and Instruments from Executors of the late Dr. Jas. Couper, New Castle, Del.

WM. RANKIN, JR., Treasurer.

VOLUME XXVIII.

NUMBER 10.

THE
FOREIGN
MISSIONARY.

March, 1870.

NEW YORK:
MISSION HOUSE,
23 CENTRE STREET.

E. O. JENKINS, PRINTER,

30 NORTH WILLIAM ST

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

Personal Duty,	225
The Kolapoor Mission, taken under the Care of the Board,	226
Latest News from Chieng-Mai,	227
Communication- from the Missions :	
Laos Mission. N. of Siam,	229
Letter of Rev. J. Wilson.	232
Shantung Mission, N. China.	232
Seminole Mission	235
Brazil Mission,	236
Zenana Work in India,	238

MISSIONS OF OTHER CHURCHES.

Native Churches,	240
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MISSION HOUSE, NEW YORK.

Latest News from our Missions.	241
Donations.	243

THE FOREIGN MISSIONARY.

MARCH, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

PERSONAL DUTY.

DUTY to the heathen is a personal matter. The individual is never lost in the great aggregate of combined effort and power. It may be pleasing to some minds in the contemplation of these, to say,—“what *we* have done as a church or a society,” but obligation cannot thus be covered up. It is distinct from others, as far as responsibility is concerned, and no attempt to conceal it from the Judge of all, will avail, though it may be kept from our own sight and that of others. In this matter accountability and ability go hand in hand—privilege and opportunity commingle. Were this fact more fully realised—were it impressed more deeply upon the heart and conscience, Christ’s cause and kingdom would have a stronger hold upon the affections of his people, and the aid given would be ampler and more generous. No pastor has any trouble to reach the hearts of the warm friends of missions, and call forth their material strength. Such are ever susceptible to new appeals or enlarged demands. The trouble is with those who are not interested, and this is, as yet, a very large class in the Church. To such, responsibility is greater when they are personally appealed to for aid, than when their gifts are all merged in the public collection, though even here it generally falls short of the divine requirements. It makes little difference with those who love the missionary work, as to what plan is pursued to bring forth their gifts. These, according to their means, are liberal, though occasions may arise when they will be increased.

The following letter from one of the devoted ministers of our church, tells its own story, and illustrates the point just referred to:

“I received yesterday, through the mail, the statement of the Board of Foreign Missions. I also received, at the same time, an envelope containing a 5-20 U. S. Bond, for \$50, and a slip of paper on which were written these words:

“‘Accept this, Oh Father, as a thank-offering, for the hope of life Thou hast given me through Christ Jesus our Lord, Amen.’

“Accompanying this was the following note, addressed to me, but not signed:

VOL. XXVII.—NO. X.

“MY DEAR PASTOR—Please apply this, quickly, to the cause of missions, in whatever way you may think best.”

“I, at first, hoped and thought that this was the gift of some of the wealthier members of my flock; but after carefully weighing such evidence as is always within the reach of a pastor who has his eyes open, I am able to state, and do state, to the glory of God’s grace, that the donor belongs to the same class to which the person belonged whom our Saviour saw casting ‘two mites’ into the treasury.”

This, under the circumstances, we are told, was a most generous gift. It came the day after the cause of foreign missions had been presented by the pastor and was deliberately made. The giver *felt* what she gave. Not a few of such offerings flow annually into our treasury, but the number is small compared with what they should be and what they would be, if a sense of individual obligation was felt. This, then, in the present juncture of the missionary work, is a matter of deep and great importance. Not how it stands related to other objects, but what claims it has upon them; not why they should be interested in it, but to what extent. Create the obligation—let it spring from love to Jesus and love for the perishing souls of men, then prayer and praise, influence and effort, sympathy and gifts, will be in unison and with power. To create this intelligently and rightly will depend greatly upon ministerial interest and effort.

THE KOLAPOOR MISSION, TAKEN UNDER THE CARE OF THE BOARD.

The station of Kolapoor in Western India, was at one time supported by the American Board, but for several years it has been an independent Mission, under the care of Rev. R. G. Wilder. This missionary was a member of the Champlain Presbytery, in connection with the late New School branch of the Presbyterian Church. The expenses of the mission were drawn from warm friends of the cause in India, and from the contributions of individuals, sabbath schools and churches of his own body in this country. He with his Presbytery and others have been anxious that the mission should be under the auspices of our Foreign Missionary Board, that it might be extended, and the work in that populous district pushed forward with greater vigor. By Presbyterial action, and in other forms, it was commended to the Foreign Board, as also the missionary, as one “possessing rare qualifications for his work.” Since the Re-union, the leading (New School) ministers, with some prominent laymen in Philadelphia and elsewhere, have been desirous, that the Board should not only receive the mission under its care, but reinforce it, according to its necessities.

In view of these recommendations, and the favorable consideration of the same in the Joint Committee on Foreign Missions, the Executive Committee at its last meeting, took Kolapoor Mission under the care of the Board.

In and around Kolapoor, are some 4,000,000 of idolaters, reached by no other Christian society. In eight years, a Presbyterian Church with 21

living communicants has been gathered; 2,000 youth and children have been instructed in Christian truth, and that truth since the commencement of the Mission has been preached in more than 1,500 cities, towns and villages.

Mr. Wilder is not only desirous of soon returning to his field of labor, but is exceedingly anxious that the mission should be reinforced. What is one laborer among so many? It is therefore important that all the friends of this work should rally around it with new zeal, and meet liberally its increasing demands. The helpers may be ready before the means to send them forth.

We commend this new post with its foreign and native laborers, to the warm sympathy, prayers and support of our whole church.

LATEST NEWS FROM CHIENG-MAI.

MANY will rejoice that the lives of our brethren at Chieng-Mai are spared, and that, as far as known, only two of the native Christians have been killed. We publish part of Rev. D. McGilvary's letter of Oct. 31, which contains some interesting facts. He mentions some other reasons in this letter why they were alarmed about themselves, and which tended to increase their anxiety.

This persecution will advance Christ's own cause among the Laos. It will turn the attention of the people to the new religion, and many will examine into it, who might otherwise have remained indifferent.

We trust it will awaken a new interest in that mission in the church at home, and call forth more earnest prayer for the laborers, and for the people. The seed sown has already taken root, and yielded fruit. It has been enriched with blood. At this juncture let prayer ascend, that God would overrule the events that have taken place, to the spiritual good of all concerned.

If our note of Sept. 30th reached Bangkok, and, through our friends there, the substance of it was sent on to you, you will be anxious to hear from us. We are thankful to state that we are all safe and in usual health at present writing. I should probably state that that letter was written under an impression that affairs were worse with us than they probably were. We had heard a rumor about two weeks previous to the murder of the Christians, that there was to be a persecution of some kind. The first visible demonstration of it was on Wednesday, Sep. 15th. On that day all our servants and watchmen, connected with both families, left us in great alarm, except a China boy in our family. No clue could be obtained from them, as to the cause. No one dared to whisper a word to us, except that an intimation was given, that if Nan Chai was not heard from in a few days, for us to go out and look after him. I went in immediately to the officer in charge, as the king had gone down the river a few days before, professedly on a fishing excursion. He would not admit that anything had been done to drive away our servants. On being asked if any order had been given, relative to the Christians, he said not as such, but intimated that one had been given relative to Nan Chai, for not getting a stick of timber, that all the families had to get to put round the city wall, and the doctor who did not attend to

the king's cattle. I at once told him that there was a mistake about it. The one had gone out home a few days before, to get the timber, as soon as he received the order, and the cattle were attended to. Hastening back to Bro. Wilson's, to inform him of the probable danger of the two brethren, we both went again into the city, to call on the king's eldest son-in-law, but he denied that any such order had been given, as he would surely have known it. But we could not on this supposition account for the admission of the officer, and so Bro. Wilson went out to their village, 8 or 10 miles, next day, to see what information could be gathered relative to them. He did not meet the two Christians. Their wives said they had left home the Sabbath evening before, to come in to us. We supposed that probably they had heard the order for their arrest, and had fled, or concealed themselves for a time. We were in great suspense about them. Meanwhile every body seemed to be in great fear. Our visitors perceptibly declined in number, though we had daily many callers, some that we had every reason to believe were sent as spies. It was not till Sabbath the 26th, just two weeks after the deed, that we learned the true fate of our brethren. They had been seized at their homes, on Sabbath the 12th, the day their families had reported them as coming in to us. The fatal yoke was placed round their necks. They were tied up with a cord, through the hole in their ears that all the natives here have, and passed over the beam of the house of the principal man of the village, and their hands tied very tightly behind their backs, in which painful position they passed the night. Next morning they were each asked to pray, after getting first the names of all who have become Christians. They knelt down and prayed, commending their souls, as did the dying Stephen to Jesus. During the prayer, it is said that one of the head men who were engaged in the deed, turned round and wept. They then said, as to themselves, and all the Christians, they were willing to die, but begged that those who had been servants of ours, and were not Christians, might not be molested. They were then cruelly beaten to death with clubs!! They died like martyrs, and, we have no doubt, have inherited the martyr's reward, and the martyr's crown. The doctor is the one who was mentioned in a former letter, that had never rejected the gospel offer. He promised me, the first time he called, never to worship another idol. He commenced family worship the day after his baptism in May, and never omitted it till the day of his death, and, what is unusual for a native Christian, even not only kept the Sabbath himself, but allowed none of his family to work on that day. Nan Chai, who was Bro. W.'s teacher, had given up a position, as teacher of the natives, which exempted him from government work, when he became a Christian, and was enrolled as all others on the list. Their race was a short one. But they witnessed a good confession before many witnesses. The blood of the martyrs is the seed of the church. We have had one anxious enquirer from the immediate village where these men lived, more anxious than ever to learn the truths of our religion. When we heard of the death of these, we also learned that warrants were out to arrest the others. One of them, the blind N——, lives in my family. One is five days distant in a northern town. Three others we have not seen since, but have hope that they are yet alive. But the particular fact that filled us with deepest anxiety, when we sent that note to Bangkok, was a rumor that the king had in person arrested a boat of our old servant's, whom we had sent down to Bangkok after money and supplies, and had put him and his wife, and all the boatmen to death. That rumor was currently believed here, and we had so many questions asked us about them and the boat by persons in high and low circles, that we were constrained almost to believe it. And if that was so, we knew not what would come

next, and had serious apprehensions for our personal safety. Yet duty was clear. However dangerous our position, we felt that flight would be more dangerous. Our strength was to sit still. God was with us; His word was precious; His promise sweet. We were in his hands, and it has been our hope that we could hold on till God should bring us deliverance, and thus retain one of the most hopeful missions of the church to day, and one where we believe the gospel is to have one of its greatest triumphs when the obstacles shall be removed. After waiting a month in suspense about our servants, we have just learned, on pretty good authority, that they were not murdered. They have been reported as having reached Rahang. In a few days we shall know the truth. If that is so, our greatest fears were probably groundless. It is possible that no personal injury was meditated, unless we had fled. We wait to see the Lord's purpose in reference to us and this people. We yet believe they are purposes of mercy. The excitement has somewhat died down, and we have daily many visitors. But there is great fear of the authorities. No one feels safe; no one knows what will come next. We ask for the *earnest supplications* of the church. God's arm is not shortened. He can bring deliverance. He is the *hearer* of prayer. *Brethren, pray for us.* He has his wise purposes to fulfill in reference to this king and all his acts. The persecution of the Christians is embraced and provided for in the same wise plan. It was not by chance. It was designed for evil, but God meant it for good.

We are all in usual health. I am a little better notwithstanding our trials and excitement, than when I wrote on the 10th of Sep.

COMMUNICATIONS FROM THE MISSIONS.

Laos Mission. N. of Siam.

Chieng-Mai.

WE continue the letter of Rev. D. Mc Gilvary, of June 28, 1869, setting forth the encouraging character of the missionary work. It was written before the late persecution.

An interesting conversion to the truth.—

But just now our hearts are full of another incident, more pleasing even, and much more important than a visit from the king. Yesterday our monthly communion was observed a week earlier than the usual time, when it was our privilege to baptize another convert, whose conversion is as remarkable as it is deeply interesting. His name is Saan Ya Wichai, the Saan denoting a title of office, as he is an under officer in Muang Pan, a town five days' journey north of this, near Chieng-Mai, being the most northern town on the map published by Dr. Bradley, a

copy of which I will request him to send you. Muang Pan, although beyond its limits, is a dependent of Lampoon, so that some of the head men have to pay an annual visit to that place, which brings them via Chieng-Mai. Last Saturday a week ago, while talking in private with a number of visitors, I was struck with the interesting appearance, and earnest manner of this old gentleman, as he walked up and took his seat in the company, expressing great pleasure at finding us. He said that two years ago he had called here on his way home from Lampoon, that I was busy preparing some bamboo for a floor, that he went up into the sala and listened to the mem (Mrs. Mc G.) talking to a company of people on the folly of idolatry, and teaching them to worship Jesus. The truth had made a deep impression on his mind. He went home thinking of it, and soon decided to

cast away the worship of idols. Soon afterwards the wat or temple at which he used to worship was burned down, and he was applied to as a head man and an officer, to aid in its erection, but refused. He told his neighbors to let it go, that it did no good, that at any rate he could not aid them, as he had ceased to worship in that way. They denounced him awhile as a *heathen*, but he paid no attention to it, but daily prayed to Jesus, as he had been taught to do in the few moments of instruction that he had heard. Last year he came down again desiring to see us, but found the doors shut, and did not come in. "Now I have come again, and am glad to find you, and desire to be taught, if there is anything remaining that I should do to make me a disciple of Jesus." He spent the day with us from ten o'clock A. M. till late in the afternoon. He listened with the deepest interest to further statements of the truths of Christianity, and the plan of salvation. He had never heard of the Sabbath. I was at first a little disappointed because he would not *promise* to come back to worship the next day. He was stopping with a sister, who lives about four miles from this place, and having a lawsuit in the family, he had been requested to arbitrate it, and the next day was appointed for the purpose. But next morning early after breakfast he came again, saying that he did not like to promise the day before, as it was an engagement in which others were concerned. At his request the business had been put off till the next day, and he had come with two of his nephews to worship. He spent all that day till late listening either to private or public instruction. When the subjects of baptism and the Lord's supper were explained to him, he immediately requested to be baptized. It was an anomalous case. In a day or two he had to return to his home, not to return for another year. Was it better to wait and see what developements another year would make? That was our first impression. At all

events our communion was two weeks off. He had a number of attendants and relatives along. The rains had commenced. The rice season had come. He could not detain them all so long, but he was anxious not to leave without the seal of the covenant. If we could do so, he would wait till the following Sabbath. We were so fully satisfied with his conversion, of his renunciation and detestation of idols, and his reliance simply on Jesus Christ for eternal life, that we could only ask, Can any man forbid water, that he should not be baptized?

His baptism.—His evident honesty and frankness, the testimony of his attendants to the truth of his statements, the joy with which he listened to the truth, his willingness to stay another week, the total absence of all possible worldly inducements to the steps that he was so anxious to take, decided us to have the communion yesterday, a week earlier. On Saturday he came again, and spent the day, having much conversation on the all engrossing topic. On Sabbath morning he attended worship at Bro. Wilson's, who now has a separate exercise on Sabbath. After worship the session met to examine him. His examination was most satisfactory, and, considering the short opportunity he had enjoyed for instruction, was truly wonderful. We all felt that there was but one course left for us. He made a *credible* profession of faith, well substantiated as far as we could learn from the facts of his history, and his conduct. We had no right to refuse his application for baptism, but regarded it both a duty, and an unspeakable privilege; and at three o'clock yesterday, before a large congregation, he stood up, and made a public profession of his faith in Jesus Christ, renouncing all dependence on his own merit, confessing his lost condition as a sinner, and taking Christ for his everlasting portion, in whom he had found a refuge for all his sins, whereupon he was baptized in the name of the Father, and of the Son, and

of the Holy Ghost. There were some full hearts as this venerable man, aged sixty-six, yet in the fullness of strength and manhood, under these impressive circumstances, joined the little band of believers. His presence with us was short. Our intercourse was pleasant. We sat once together around the table of our common Lord, to adore the grace that led us all to this feast. In a few moments after the communion he was to depart; we could not ask him to stay longer. We had to send him forth as a sheep in the midst of wolves, committing him to the care of the good shepherd, who loves his sheep, and who surely loves this *lamb*. Never have we witnessed a baptism under such impressive circumstances. We bade him farewell last night, promising, if possible, in answer to his earnest request, to visit him next dry season. We gave him one or two tracts, and small portions of scripture in MS. That was all we could afford. We ask for him the prayers of the church. In some respects this is to us one of the most interesting events in our missionary work. It calls up our arrival in Chieng-Mai, our being crowded together in a hot sala, with a stream of visitors from day till dark, until our nervous system was most shattered by the kind visits and curiosity of the people. Yet now we see that even then our labor was not in vain. From the work that I was doing the day that he first called, it must have been in the third or fourth week after our arrival. Yet a word spoken then by a lady, has been as fire in his bones. It was a nail in a sure place. How easy it is for God to work miracles of grace! Surely he can and will gather in his own elect. When we think of the immense numbers who have heard the gospel, not only from all the surrounding country, but from all the neighboring cities and provinces, and the attention with which they listen to it, we are inclined to think that the number of those of whom we shall yet hear either in this world, or at the judgment, who have

been savingly enlightened by the truth that they have heard, will be larger than in most other heathen lands. But while we rejoice in the privilege of this desultory work, and greatly rejoice that God is blessing it, it is yet not wise to rely entirely on it.

Need of more laborers.—We need men to go out into the villages and towns, and cities around, and urge home the truth that they have heard. With the exception of three short tours, that I have made to Lampoon since the 1st of Nov., I have not been able to leave this city. There has not been a time during the dry season, in which I could feel that duty called me away for more than a few days at a time. My first trip to Lampoon was mentioned in a former letter. The second time an elephant was sent up, with an urgent request for me to go down to see a Chinese, who had received a severe gun-shot wound in the thigh. It seemed so providential that I could not refuse. I got there just in time to rescue the poor man from the barbarous native surgeon's hand, and, by means of cold water, with God's blessing, to save his life. The family have shown great gratitude. They have given about 30 rupees worth of presents, which I could not refuse, but have credited to our medicine bill, besides 25 rupees in money, that, on the whole, I thought we should gain more than by *declining*. The last time I went down was to the burying of the late second king or Governor of Lampoon. We are on good terms with the authorities of that place, and hope we shall be able to have a permanent out-station there before long.

There is one very encouraging feature of our work here, worthy of notice. Two of the *four native church* members baptized this year are in no way dependent on us for support. And a number of those whom we still regard as hopeful, are alike disconnected with us, except as their spiritual teachers. For all these past favors and mercies we ask the

thanksgiving, and for future blessings the prayers of the church.

Letter of Rev. J. Wilson.

July 7, 1869.

The following description of the scenery and view from the home of the Missionary, will be pleasing to many; while the appeal for laborers of the first convert should touch all hearts.

A grand view, and a grander thought.—

Were I an expert at the pencil, I might send you, some time, a landscape of river, plain and mountain, superior to many that are esteemed by the true artist as gems of the beautiful and picturesque. It is our privilege to look upon this landscape of varied beauty every day. For a week or more we were shut in, native style, at every point of the compass by a luxuriant growth of tamarind, bamboo, and garden shrubbery. It is thus that the native houses, which generally stand back a distance from the river pathway, are sometimes entirely concealed by the dark green foliage of the gardens. In front of our premises a number of tamarind trees stand in all the carelessness of the primeval forest. Some of them clutch the bank with their great roots, part of which have been washed away bare by the stream when at its height. Their wide spreading branches intercepted our view of the river and mountain, and kept out the cooling breeze. But the axe, by lopping and pruning, soon gave scope to the eye, and ingress to the healing wind. From the verandah, or through the open door, we can see the stream gliding by in graceful silence, the native boats passing up and down, the farther bank with its smiling groves, and houses half hidden between; farther out, on the plain, a wide spreading forest of palm and other trees, whose towering tops tell us the site and limits of Chieng-Mai, surrounded by its high and massive wall of brick; and beyond and over the top of this city forest, that grand old mountain, *Doi Su Tape*, ever beautiful, ever changing in its

beauty; one while the pure, clear atmosphere, revealing in great distinctness the whole mountain surface, with its group of peaks, some higher, some lower, all clothed, (some more densely than others,) with perpetual green, the numerous ravines that run zigzag among these peaks, showing here and there a precipice, which after a shower becomes a waterfall; at another time, enveloped in a murky mist, which gives it the appearance of a mountain in the far distance; again, the storm cloud settling on its summit, and expanding upward and outward until its dense gray masses pour out the drenching rain, hiding first, one portion of the mountain, and then the whole of it; at another time a bank of light clouds forming at the base, and gradually ascending until they reach the summit, and thus either conceal the whole mountain, or belt it, its base coming into view, as the clouds ascend; and yet again the declining sun shooting its beams aslant through a silvery sheen of mist, and thus giving us in one view, each and every peak, with the extent of the valley between, in the most beautiful perspective; all these sights of this wonderful mountain, many of them in the course of a single day, are we permitted to enjoy from our new home. It is meet for us to be grateful for such a pleasant location. But what is still better than all this, a road passes by our door, along which hundreds of this heathen people travel every day. Many of them enter our house voluntarily, and others we can lure into our presence, and before they leave, we can tell them about the blessed Saviour. To see them come and to have them talk about the salvation of their souls, is more refreshing to the spirit than even Nature's loveliest scenery. When we can spread before their vision the wondrous beauties of Jesus Immanuel, and thereby elicit from them a word or a smile of approval, we have attained a joy that the world knows nothing of. Often (to our shame be it said) we become weary and disheartened.

Then our work hangs heavily upon our hands. But when Christ is with us, and we can tell his worth to others, all is well.

An appeal for laborers.—I have just had a visit from *Nan Inta*. I told him I was writing to you. I explained to him the work which the church had intrusted to you. As he seemed very much interested, I asked him if he had any message for you. He was silent for a moment, and then said, "Tell him to beg of the disciples in America, that they will send, very soon, more missionaries to help the two that are here preach the religion of Jesus among the Laos. In the Laos country there are many cities and villages, where the people would willingly hear the gospel, and many of them would soon become disciples of Jesus. But there is no one to teach them." After another moment's silence, he added: "Tell him I have a wife and children, who oppose the doctrine of Christ. Sometimes I think their hearts have become a little softened. But they soon become hard again; they refuse to believe. Have him request the company of Christians in America, to join with the missionaries here in earnest prayer for my wife and children, that they may soon believe in Jesus."

I intended to put in my plea for reinforcements to the Chieng-Mai Mission, but I feel that these simple requests of *Nan Inta*, made as they were with earnestness that would have touched any heart, is the best plea that I can make for the Laos. Please utter them in the ears of those who are ready to enter upon the foreign field. Spread them before the eyes of every student in our Theological Seminaries. Urge them upon the attention of such pastors as would deem it a sacred privilege to follow the example of Bro. Wynkoop, now in India. Send the second request swift winged, to every public and social meeting for prayer, and to every Christian's closet. And what our native brother asks in behalf of his own

family, let each one entreat God to bestow upon every heathen family now under the sound of the gospel.

A physician needed.—Of course *Nan Inta's* call for help includes in it a Christian physician. Who will respond? I am convinced there are many young men in the medical profession, whose love for Jesus and for souls is strong enough to bring them all the way to Chieng-Mai, if they will but yield themselves to its constraining influence. Christian physician, you are greatly needed here. The missionary's family needs you. This suffering people needs you. You *were* needed months since, when a voice, once so sweet and full of glee, was changed to piteous shrieks of pain. You were not there to give relief, and now, if you come, it will not greet you, for it is hushed in death. You *are* needed here now. A plaintive cry comes to me as I write. It is the voice of our dear babe, whose weak condition fills our hearts with the deepest anxiety. May I not interpret this plaintive cry, as addressed to you. It is the only way Maggie has of saying to you, come to Chieng-Mai. When you arrive, she may be sleeping beside her little brother. But you will find hundreds of both old and young, whose pains you may be able to soothe, and whose *souls* you may win from the way that leads to the pains of eternal death. Then, Christian physicians, be persuaded to come, and on your arrival we shall greet you with the warmest of welcomes.

Shantung Mission, N. China.

Chefoo.

THE following letter of Rev. H. Corbett, of September 19, sets forth one phase of the missionary work in China.

I. San. Tang.—I came with my family to the station at Tzong Kih-Tzwang, a fortnight ago. After a week's labor there and in the surrounding villages, we came to this place, I. San. Tang. Many who professed to be interested in the Gospel a

year ago, seem to have lost all interest. Last year one old man and his wife manifested a deep interest, but are now so busy with their work that they have no time to listen to the truth. In another village, however, an old man who opposed us last year, has since read some Christian books, and professes to be an inquirer. In another village, no sooner had the women gathered round Mrs. C— than a man came out and ordered them to go to their homes, and have nothing to do with the foreign devils. They fled and did not come near again. He next came to where I was and attempted to send the men away. He trembled from head to foot when I caught him by his cue and made him sit at my feet and listen to the Gospel. Finally he begged to be released, and disappeared. A day or two afterwards his nephew came to beg pardon for his uncle. Last year a young man went home with us from here as an inquirer. The next day he received a letter from his home, stating that his uncle was at the point of death, and he must return immediately, as he was to inherit his uncle's property. He left, but found his uncle in perfect health. He was told that he must have nothing more to do with the Christian religion, or his family would disown him. He still professes to love the truth, but seems to have decided, if not to bury his father, at least his uncle before becoming a follower of Christ. A man is here now who seems to be much concerned about his soul. When a young man he quarrelled with his partner in business, and beat him so lustily that the latter died from the effects of it. The authorities punished this man by banishing him a thousand miles from home for a term of forty years. He was sent to a city a few miles from here, where he opened a pawnbroker's shop and made quite a fortune. About four years ago his time was up, and he returned to his home. The rebels soon took him and some other old men prisoners. They did not flee to places of refuge, as they supposed they

were too old to be objects of interest to the rebels. They were compelled, however, to go with them as servants. After a year this man escaped. He has now returned to collect his old debts. He says his conscience has long been troubling him. He had decided to settle his business and spend the remainder of his days in a Tauist temple. He has been an opium smoker for more than thirty years, but his excessive love of money has kept him from smoking to excess. He is about seventy years of age, dresses in the most shabby manner, and lives on the poorest of food. The Gospel has wrought wonders; possibly this man may yet learn to love and honor God.

Lai Yang.—Mrs. C— and her children went from I. San. Tang direct to Tungchow. I arrived at this place yesterday. Near the city gate I met a young man and woman on their way to the capital to be tried for the murder of the woman's husband. The prisoners were in irons, riding on mules, and in charge of six policemen—five men and one woman. There are women connected with every district city who are employed in arresting and looking after female criminals.

In the evening we were interrupted during preaching on the street by the civil and military officers going with their trains to the temples to pray for rain. Incense is kept burning on every street. The people are greatly exercised on account of the threatened drought.

This afternoon I went with a native assistant to the market to preach and distribute books. A great crowd gathered. Of the few who listened, one man manifested much interest by asking many important questions about Christ and how he should be worshipped. Another wished to know if the church would support him if he became a Christian. One man of eighty years, after listening for a time, said that the Gospel might be all true, but he was too old to change his religion.

A man followed me to my lodging place, saying that he had received books from

us last year, which he had carefully studied, believed and observed all they taught, and he wished now to enter the church. I asked him if he had repented of his sins. Yes, he replied, they are all in their coffin and in their grave. Unfortunately, he could not recall a single sin that he was conscious of ever having committed. During the conversation that followed, he plead guilty of idolatry, gambling, drunkenness, lying, and a multitude of sins. Poor man! he is still far from the kingdom of God.

This evening I had a visit from two respectable old ladies, who came with a friend, saying they wished to hear of Jesus. On another occasion, two women, one of them sixty-nine years of age, came, saying they had heard of the Gospel, but did not understand it. They listened with great attention, and seemed anxious to remember all they heard. The old lady repeated again and again, if "I trust Jesus, he will take me to heaven." This is my first experience in having women come to hear the Gospel. A number of school-boys, whom I have met before, have been to me and received books; some of them brought me flowers, which have been so placed as to add much to the agreeableness of the black and dirty walls of my room. It is so seldom that I have received any tokens of kindness when itinerating, that my heart has been touched by the kindness manifested on several occasions. One man from the country brought me a present of a basket of green corn and walnuts. Another a basket of eggs, and another of potatoes. My landlord said he was preparing one of China's best dishes for my dinner. It consisted of tortoise, chicken, onions, pepper and various ingredients cooked together. He seemed greatly astonished that I preferred to have my Chinese friends eat it rather than eat it myself.

There is a wide and open field here for missionary labor. Who will "come up to the help of the Lord against the mighty?"

Seminole Mission.

LETTER OF REV. J. R. RAMSAY,

DEC. 1st, 1869.

Death of Oklahle—an Elder of the Church.

It is with much sorrow that I sit down to communicate to you the following intelligence:

Died at his residence near the Seminole Agency, November 28th, after one week's illness of winter-fever, *Oklahle*, aged 43 years.

The deceased had been, during the last ten years, a consistent and devoted member of the Presbyterian Church, among the Seminoles, and during the last three years he had served it faithfully as Ruling Elder. His departure was doubtless great gain to him, for we all feel that his redeemed soul is with Jesus, whom he so faithfully served. But we deeply feel and mourn his loss. His presence and aid will be missed and deplored everywhere, and by all among us. The pastor, the session, the whole church will miss him, for he was the most active member. Widows and orphans will miss him, for he was their friend. The council will miss him, for he was one of its most active and influential members in promoting the good of the nation. While mourning his loss we are ready to ask, who will fill his place in the church? If we did not know that God will take care of and provide for his own, we should be ready to despair. Alas, how sad and lonely it will be next Sabbath when we meet, to see the seat vacant which his cheerful presence so constantly filled! No longer to hear that gentle voice to which we were so much accustomed, lifted up in prayer and praise! We feel that a most valuable helper in the cause of Christ is gone, but he has gone to the Home which he sought and longed for while traveling on his pilgrimage here. And we look up through our sadness and loneliness, and thank God that one more convert from heathenish darkness to Christian light and joy, has safely reached his glor-

ious destination. He rests from his labors, and now from his happy seat he seems to look down and call to those who are still lingering here, saying: "Fight on a little longer, and you too shall obtain the immortal crown." His sickness was short, lasting not quite one week, and during the last three days he was insensible to everything around him. But to the last he remained sensible of one thing, and that was Religion. All other words which he spoke were unintelligible, but every one understood at once when he asked us to sing hymns, and then tried with his faltering voice to join in singing. O, he is now singing the song of Moses and the Lamb! His death strikingly reminded us of the uncertainty of human life. On the Sabbath preceding his death, he was well and in his place at church. And little did I think when hearing him exhort the congregation one and all to worship God with the whole heart, that it would be the last time that he would meet with us to worship in the visible church.

Brazil Mission.

Rio de Janeiro.

LETTER OF REV. A. L. BLACKFORD,
OCT. 25.

The Influence of Freemasonry.—In my last I wrote of a visit to the province of Sao Paulo, and gave some items in regard to our work there. The progress of the work of evangelization has been more marked in that province than in any other part of Brazil. The good hand of God is clearly seen in it, and in divers means whereby the way is opening up for the further progress and triumphs of the gospel of Christ. One great hindrance to the more rapid dissemination of the truth in every part of this country, is the inability of a great portion of the masses to read. During the present year night-schools, for teaching reading, writing and accounts have been started in the capital and several of the other principal towns.

They are entirely free, and are under the auspices of the liberal wing of the Freemasons, managed and sustained by the respective lodges of the towns in which they exist. I visited one of these schools in the city of Sao Paulo. It was a pleasing and encouraging sight. About 70 pupils were in attendance, ranging in ages from the wee urchin to the old man of 70 years; there were bond and free, and of all colors. Some of the teachers were regular dandies in dress and manners. The government seemed a sort of Quaker or Puritan democracy, in which the interest in their work kept all in order. They all sat at their studies with their hats on, which the director said was to prevent disorder at the dismissal (according to Brazilian etiquette, the hat is always taken off on entering a house). The director, or at least master spirit, of this school, is a Mulatto, and one of my old friends whose rationalistic notions I had often combated. He said he would like some copies of *Little Henry and his Bear-er*, and also some New Testaments for distribution among his pupils. Bro. McKee supplied him with the former, and the agent of the British and Foreign Bible Society with the latter. God uses strange hands to sow the seed of truth. These schools have been vigorously opposed by the retrograde party in politics, as well as by the priests. All sorts of stories are told of them in order to frighten the people from attending; and, am sorry to add, with too much success. The following incident shows, how much Rome loves popular instructions, at least in Brazil: Two poor boys began attending the school I have described, who belonged to the choir of the cathedral. Though thus employed to help chant the mass and other church services, they could not read their own language, and the priests forbade their attending this school, on pain of being expelled from the cathedral choir. This was their means of livelihood, and of course they yielded. I do not venture any opinion on the

merits or demerits of Freemasonry. Be that as it may, however, it is a great fact and a great power in this country, and one of the most important means God has used and is using to break the hold of Romanism on the hearts of the people here. It is thoroughly detested and bitterly denounced by the Papal or ultramontane party. Yet every town of any importance has its lodge, or lodges, and nearly every Brazilian, who wishes to be thought respectable, belongs to the order. And still more, notwithstanding the repeated excommunications of the pope, many of the priests are members and often the leading men of their lodges. The curate of the cathedral church in Sao Paulo, was one day conversing with a friend of mine, when the fact transpired that he was a Mason. "How is that?" said my friend, "You a Mason and a Priest! You know the Pope has excommunicated all Masons." "What do I care for the Pope?" he replied; "the Pope is in Rome and I am a Brazilian."

Example of Superstition.—But if the Pope has but little hold on the hearts of the people here, that which popery everywhere loves and fosters has firm possession of men's minds. Superstition always takes the place of an intelligent faith in the spirit world and the life to come. A spirit pervaded with superstitions, is ever the fittest for Romish culture, and yields to her the richest harvest of the fruit she loves.

The following examples forcibly illustrate the prevalence of superstition, and the dexterity of the priesthood in taking advantage of it: For several months past a severe drought had prevailed in most parts of the province of Sao Paulo. Six miles out from the capital, but in full view from the city, on a hill, stands what is termed the *Church of our Lady of the Rock*, one of the many names for the Virgin Mary. Her image in that particular church is held to be very miraculous. It was proposed to bring it into the city in order to get rain. A popular clamor

was gotten up, to which the Vicar-general finally yielded, and about the 20th of September, by official order, the said image was brought into the Cathedral in a procession of great pomp. Soon after the heavens were opened and rain came. Not long after, two of my acquaintances called at the Episcopal Seminary to see a young man who is studying for the priesthood. He kindly showed them through the buildings, and when they came to the observatory, he told them with profound admiration how a very learned friar of the seminary (the professors are Capuchin monks) had spent many nights there, before Nossa Senhora was brought in from the Penha, taking observations and making calculations as to when rain might be expected; and that he had predicted rain about the 24th of September; "the very day," he added, "on which it came." He is a wonderfully wise and learned man." "Is that the reason," asked one of the visitors, "why the Vicar-general refused for so long to have the image brought in, and finally fixed the day he did?" "Why, of course it is," replied the youth ingenuously, "and you see how certain it came to pass, just as he had foretold. These friars are wonderful men! So learned and so wise!"

I could tell other stories equally ridiculous about the same "Nossa Senhora;" but to the other fact. In September it began to be rumored here that on the 5th of October there would be an earthquake, with storms and tempest, and a tidal wave that would submerge the city. Popular excitement and fear soon ran high. The daily papers took up the matter, gave the scientific explanations of what might produce high tide &c., and sought to dissipate the fears of the people. 'Twas all to no purpose. On the day named thousands fled to the mountains (which are near at hand) in great terror. A more beautiful day, however, to spend in the country, has not shone on any land, since our first parents

left the Garden of Eden. The dread was not confined, by any means, to the low, vulgar throng. It is said the Benedictine monks made promises to the amount of \$15,000, to keep the waters from reaching their convent, which stands on a small hill by the side of the bay. This superstitious fear was greatly fomented by advertisements, such as the following, which appeared for several days in the leading daily journals: "Cataclysm. Those who wish to escape the formidable catastrophe about to take place, ought to seek our Lady of the Conception Appeared, who has already wrought so many miracles in Brazil, and who is venerated in her chapel at Guaratingueta (a town some 200 miles from Rio). Her images are exchanged for 50 cts. each, at No. 67 St. Joseph St." (It must be remembered, images and sacred things are not sold, but only exchanged).

After the fatal day had passed, the devotees of another image, *Our Lady of the Rock*, publicly announced that it was she who had saved the city, and as her annual festa came on the 17th of the same month, the occasion was improved for the benefit of those who have charge of her revenues. Pagan Rome practiced no baser idolatry and fostered no more degrading superstitions, than does the apostate church of which she was the antitype.

Brazil to-day mourns the loss of one of her most noted statesmen, Senator T. B. Ottoni, who died on the 17th inst. Noted for the virtues of his private life, he had ever been the fearless and incorruptible advocate of popular liberty. I hope at some future time to give the substance of a conversation I once had with him, in regard to the influence of our own country on the other States of America.

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Zenana Work in India.

As many in our Church are interested in this department of missionary labor, we cull a few facts from recent reports to

show that this field is enlarging, and that in the social changes occurring, the opportunities to reach the females in India are increasing. Until of late they have been inaccessible to direct evangelistic effort; now, in many places, and especially at the stations where missionaries have prepared the way, they can be visited in their homes, and truth in one form or another presented to them.

The Church should take advantage of these openings, and send forth the laborers who are applying for appointment for this work.

THE ZENANA WORK AT ALLAHABAD

has opened up in an astonishing manner during the past year. Mrs. Walsh finds everywhere a cordial and affectionate welcome, even among the Hindus and Mohammedans, though the Bengali families are more easy of access.

Most of the Bengali women of good families can read and do fancy work, and some of the Hindu women and girls are learning to do so. The American Woman's Missionary Association have had two ladies employed here for some time, and within a few weeks three young Bengali women, trained for the work, have been sent to their assistance from Calcutta. But the time of these ladies is spent chiefly among the Bengali families; and instead of trenching upon the ground of Mrs. Walsh, they are daily enlarging it by the success of their teaching, and the influence of the example of those who have opened their zenanas to instruction. A very wide opportunity is set before the ladies of our mission, which a little pecuniary assistance from the mission treasury would enable them to enter very effectually.

The Two Bible Women, Judith and Panditam, are daily visiting in the houses of Hindus, and are very useful in opening the way for the missionary lady, as well as in reading to and teaching the women themselves. They also visit the poor-

house once each week, to instruct the women there.

Mrs. Walsh is much interested in a certain Bengali widow, who seems a very interesting person. She reads Bengali, Hindu, Urdu, and a little English, and is very familiar with the word of God. Indeed this part of our work is very hopeful, and we thank God for the social change already in progress, which may quickly render many thousands of the women of India accessible to the sanctifying and elevating influences of the Holy Gospel.

THE WORK AT LAHORE.

Miss Fuller reports favorably of the work during the past year.

About thirty zenanas are regularly visited, and their inmates taught reading, writing, &c., with crocheting and fancy needle-work. This affords excellent opportunities for conveying religious instruction, and thus the chief end of the scheme is accomplished.

The lessons of Scripture truth which are daily imparted we are able, with thankfulness, to report, have been received, not only without opposition, but with manifest interest and pleasure.

It is a fact worthy of remark, that the zenanas thus opened to the enlightening influence of the divine word, are mostly in the houses of the Mohammedans, who, in other cities, have been bitter opposers of the work.

THE WORK AT LODIANA.

In our last year's report we stated that we had been permitted to do something by way of a commencement, in the city of Lodiana, of this deeply interesting and very important branch of missionary labor.

We are now thankful to be able to state that the work has been steadily carried on, with no more than temporary interruptions, occasioned by sickness, or domestic affliction in the families of those receiving instruction.

It will be readily understood that we

cannot enter into any particulars respecting either the position or attainments of our pupils, as such a proceeding might materially injure the cause we are anxious to promote, and at the present juncture would be exceedingly unwise.

Suffice it to say, that regular instruction has been given in six different households, and several have made great progress in learning. Many have both heard and read, in their own tongue, the word of life and salvation, and some *few* have evinced *deep interest* therein. In one instance only has opposition been manifested, and the door closed against visitation, but this we confidently trust will, ere long, again be opened.

Pressing messages from other families, desirous of receiving instruction, have been sent to the writer, and sheer inability to do more, single-handed, has alone prevented a commencement in these households also.

At the close of this hot season, which has been so unusually trying and fraught with woe, we truly find ourselves, like Gideon's army, "faint, yet pursuing;" still we would "thank God and take courage."

Many native ladies, besides those alluded to above, have received friendly visits, but these cannot be frequent, as there is so much to be done of higher import.

A fellow-laborer from England is now on her voyage out, and we trust the work may receive a new impetus, our sisters, whom we teach in their seclusion, be much blessed, and our God and Saviour be glorified in all.

ZENANA SCHOOLS AT MYNPURIE.

These schools have been under Mrs. Alexander's care since February. They number in all eleven schools, viz., one training school, with an average attendance of twenty; seven schools taught by Pundits, with an average attendance of twenty each; and three taught by wo-

men, (who received their instruction in the normal school,) with an average of from fifteen to twenty. The three schools taught by women were opened in August, and although they do not as yet number so many pupils as the other schools, yet they are in advance of those taught by Pundits in more respects than one. They contain a higher class of girls, or rather a more respectable class, and they are better instructed.

In all these schools the Bible and catechism are text-books; and in addition the Christian Vernacular Education Society's series of books are used, besides others of an easy character.

During the past year, Mrs Alexander has introduced Mr. Ullman's "Gurugyan," and Mrs. Walsh's "Pushmalika,"

both of which have been kindly received and faithfully studied.

We regret that the Board has seen fit to cut down the estimate, or rather to allow nothing for these schools. In order to keep them up properly we require fifteen hundred rupees for the year. Of this amount we receive six hundred rupees by government grant in aid, and during the past year three hundred and fifty rupees have been received from donations and subscriptions from the residents of the station, which leaves a balance of five hundred and fifty rupees to be supplied from mission funds. We hope the Board will take some definite action in this matter, so that we may know, during the present year, whether the schools are to be sustained or closed.

MISSIONS OF OTHER CHURCHES.

Native Churches.

STEP by step, modern Missions have traversed the pathway of the Apostle. We have followed where he first showed the way. Native churches have been raised up on a more extended platform than the ancient world, over so large a portion of which Paul itinerated. Europe and Western Asia constituted his field of labor; ours is indeed world-wide. The "all the world" of Paul's day was but a segment of all the world as known in our day, yet in every direction the messengers have gone forth. Far north they may be found on the dreary shores of Greenland, Labrador and Hudson's Bay. The tents of the Esquimaux have been visited by them, and their canoes have descended the flowings of the mighty Youcon. On the sultry shores of Africa, on the table-land of the Deccan, the plains of the Ganges, and the valleys of the Himalaya, they publish peace, and say to the thronged cities of densely-populated China, "Behold your God." And the same results have been educed by the dil-

igent use of the same great means, the preaching of the Gospel. If, as the result of Apostolic Missions, it could be said "that self-supporting, self-governing and self-propagating churches had been planted in all the principal cities of the Roman empire, as far west certainly as Rome, and as far east as Mesopotamia, each under the care and instruction of its own presbyters," so likewise modern Missions have brought out over their wide field of labor native churches, which are as "lights shining amid a general and deep spiritual gloom. We may compare the whole process to the lighting up of some great metropolis; night is not thereby converted into day. A distant observer would not perceive that any impression was made upon the darkness, yet the wayfarer in the street, or crossing a public square, would find his path illuminated, and go on his way rejoicing." In how few directions can we look and not find some of these stars shining forth amidst the darkness of the night, some of greater, some of less magnitude? In how many localities are native churches

to be found, already engaged in the blessed office of reproducing their Christianity amidst the heathen masses around, or girding up their loins and bracing themselves for the effort? "The great object of foreign Missions," observes Dr. Anderson, "is to plant and multiply churches composed of native converts, each church complete in itself, with presbyters of the same race." Such is our conviction, and to the calling forth of results such as these we are bending all our energies. Dr. Anderson has an interesting chapter on "the value of native churches," embellishing his remarks by illustrative specimens drawn from various quarters, and "should it be thought," he observes, "that I produce the richest specimens from our golden mines, it should be remembered that such specimens best illustrate the work of the Holy Spirit in extending Messiah's kingdom."

Foremost on the list stands, "the oldest mission on the West-African coast, that of the English Church Missionary Society at Sierra Leone," and a beautiful contrast is instituted between the incipient labors of William A. B. Johnson in 1816, and the position of that church now, as self-ministering and self-supporting, no less than ten parishes maintaining their own native pastors, and providing for the expenses connected with church ordinances and schools.

Next comes Madagascar, while the third place is assigned to the native Christians of India. The remarkable steadfastness which they evinced in the great Indian rebellion of 1857 is especially noticed.

"The native Christians at the twenty Missionary stations which were swept away in that terrible mutiny of the native army exceeded 2000 in number. A very large portion of these were compelled, as Christians, to flee for their lives. They were beaten, their houses were plundered, and eleven of them suffered death. Everywhere Mohammedans and Hindus urged them to apostatize, and threatened and persecuted them, but they were firm to their Christian profession; of the whole number, only six yielded, and these returned as soon as the rebellion ceased."

The work amongst the Armenian people in Turkey is the last referred to, one which we hope at some future time fully to consider. And then, "enough having been adduced to show that the chief work of Evangelical Christendom for the conversion of the heathen world is to plant churches, instinct with Gospel life, in all the central and influential districts of the unevangelized land," Dr. Anderson proceeds to illustrate the value of a native ministry by one of the more remarkable cases—Saw Quala, the Karen preacher, pastor and missionary, of whose labors the following *resumé* is given. "The first baptism he performed was in January, 1854. Before the close of that year the number of converts connected with his labors was 741, who were associated in nine churches. In less than three years the number of churches was increased under his ministry to thirty, with an aggregate of 2127 members, more than 2000 of whom were baptized by Quala himself."

To be Continued.

MISSION ROOMS, NEW YORK, FEB. 25, 1870.

LATEST NEWS FROM OUR MISSIONS.

LIBERIA.—Rev. Amos Herring, who has been permitted to preach the gospel for fifty years, is at present supplying the pulpit of our church in Monrovia. He writes, Dec. 29th, that thirteen persons had lately been received into the communion of that church. His own health, though in his 77th year, was remarkably good.

CORISCO.—Miss I. A. Nassau writes, Dec. 17th, very pleasantly of her work at Bolonda, and of expected additions to the church at Benita, at the approaching

communion. She, with some of the other missionaries, refer to the crippled condition of the mission, and plead earnestly for a reinforcement. Two or three new laborers are greatly needed, and it is important for the prosecution of the work, and to give some respite from labor to those who have been a long time at their posts, that this mission should be speedily strengthened. "May God soon send us helpers after his own heart," writes Mr. De Heer, "for we are at present a very feeble band."

INDIA.—Rev. C. W. Forman says, in his letter of Dec. 13th: "We have now been in Lahore more than a week, and my hands are full of work—the best of work again. I have visited fourteen out of our fifteen branch schools, besides being in the main school almost daily, and have preached several times to the natives." He is anxious to give great efficiency to these schools, and hopes to procure more suitable buildings for them. Some of the missionaries were out in tents, going from place to place preaching the gospel.

Rev. E. H. Sayre with his family arrived at New York Feb. 14th. The health of Mrs. Sayre had improved much by the change.

SIAM.—We have received several letters from Bangkok and Chieng-Mai since the accounts published in a former issue. The latest from Chieng-mai will be found on page 227. What the results of the late persecution are to be, cannot now be stated, but we trust in answer to the urgent and continued cries of the brethren, that more prayer will be offered up for the mission among the Laos. This is repeated in every letter: "Pray, O pray for us." Their love for this mission is intense.

CHINA.—Rev. H. V. Noyes, of Canton, refers in his letter of Dec. 16th, to a recent trip into the interior with some other missionaries, and mentions the fact that, if they inquired of a group of men in any part of their journey, they were apt to find some one who had heard the gospel preached in Canton. Rev. S. Dodd writes from Hangchow that ten young men were in the theological class, and that "ten of the converted boys in the school attended it four hours in the week." Dr. Nevius says that this class is progressing in a very encouraging and satisfactory manner. They will do a good deal of preaching in connection with their studies. Rev. J. Butler writes, Dec. 4th, from Ningpo: "I spent last Sabbath at Dzing-va-deo. There were four baptisms, two children and two adults, who are women in middle life. I was present at their examination before session, and only wish that I could give you some just idea of their thorough and satisfactory answers. It seems to me that nothing is so well calculated to dispel all vestiges of scepticism as to listen to the recital of those who were once heathen and have now embraced Christianity. To the different churches in the Ningpo Mission, 39 had been added the past year, and 15 to the church in Shanghai. Rev. H. Corbett writes, Dec. 13th, that on the 5th he had baptized three persons. He refers to the continued excitement against foreigners throughout the province, but believes that it will be overruled to the furtherance of the Gospel. Rev. L. W. Eckard and his wife had reached their station at Chefoo, and had begun the study of the language. Rev. W. T. Morrison speaks, in his letter of Dec. 2d, of the establishment of an out-station fifteen miles from Peking.

Rev. W. A. P. Martin, D.D., has been appointed president of the college of Peking. This increases his official duties so much to that institution, that he has little time to devote to direct missionary labors. Owing to this, he has felt constrained to place his resignation in the hands of the Executive Committee, which has been accepted. In severing this relation, he says: "For twenty years I have served under the Board, rejoiced in its successes, and sympathized in its trials, and this joy and sympathy will still continue, though my formal relation be somewhat

altered. I am still a missionary, and laboring, as I believe, in what is for me the most effective way for the good of this people." Whilst sorry to part with one who has been so long connected with the Board, and with one who has been such an efficient laborer, we are assured that in his new relations he will exert a salutary influence for the truth, and aid as far as he can in its advancement. We hope to receive an occasional article from him for our publications.

BRAZIL.—At the communion, Dec. 26, Rev. A. L. Blackford writes, that three persons, converts from Rome, were received, on profession of their faith, into the church at Rio Janeiro. Rev. G. W. Chamberlain mentions among those interested in the gospel at Sao Paulo, "a Chinaman who will probably make profession of his faith soon. He is an earnest reader of the Bible in Portuguese, and an ardent evangelist among his acquaintances." Rev. R. Lenington speaks, Dec. 14th, of a better state of feeling towards the missionary among the influential Romanists at Brotas. The great thing needed is an out-pouring of the Holy Spirit. Rev. E. N. Pires arrived at New York Dec. 27th. He has visited his countrymen at Madrid and also Portugal. He found an opening for the gospel in both countries, and is anxious that the Board should establish a mission in Portugal.

INDIAN TRIBES.—Rev. J. R. Ramsay writes, Jan. 31st, that nine persons had been received into the church the past year among the *Seminoles*. He says, as a people, they are apt to learn. Their progress in learning to read and write their own language is remarkable, and their thirst for more knowledge is very great. Rev. W. Hamilton, of the Omaha Mission, writes Feb. 11th: "Since my former annual report I have received into the church, by profession of faith and baptism, nineteen persons—16 of them on April 12th, 1869, and 3 on the 16th of January last. He says that, whilst the conduct of the members is not all he could wish, it is perhaps all that ought to be expected under the circumstances.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN JANUARY, 1870.

SYNOD OF ALBANY.

Pty of Albany.

Ballston Centre ch, 30.32; sab sch, 5.08; Ladies' Society for Bangkok Girls' sch, 31.....	66 40
1st ch, Schenectady, 193; sab sch, for China, 107.....	300 00
Ballston Spa ch, E. W. Lee.....	5 00
Galway ch.....	15 00
3d ch, Albany, 60; sab sch, 70.....	130 00
Central ch, Mayfield.....	15 00
Amsterdam ch.....	19 38
<i>Pty of Londonderry.</i>	
Londonderry ch.....	67 30
<i>Pty of Troy.</i>	
Woodside ch.....	55 00
Cambridge ch.....	132 41
2d st ch, Troy.....	199 30
	1,604 69

SYNOD OF ALLEGHENY.

Pty of Allegheny.

Freeport ch, 35.80; Jennie Wier, 1.20; Johnnie Wier, 50c.....	38 00
Natrona sab sch, Lida and Ada.....	1 00
Butler ch, 101.30; sab sch, 88.92.....	190 12
Slate Lick ch, 30.45; sab sch, 10.23.....	40 68
Plain Grove sab sch, for Tungchow.....	26 74
Clintonsville ch.....	7 00
Brady's Run ch.....	23 50

Centre ch, 112; sab sch, 13.....	125 00
Rev. J. T. Boyd & wife, for Miss. sch, China, 40 00	
Bull Creek ch, 18.95; sab sch, for Miss. sch, China, 23.50.....	42 45

Pty of Allegheny City.

Emsworth ch.....	11 20
Central ch.....	140 72
Manchester ch.....	63 68
Freedom ch.....	10 00
Fairmont ch.....	10 75
Leetsdale ch.....	55 81
Sewickley ch.....	400 00

Pty of Beaver.

Clarksville ch.....	86 06
1st ch, New Castle.....	76 00
Mahoning ch, 57.33; A Member, for Million Fund, 10; sab sch, 34.56.....	101 89
Slippery Rock ch, 43 40; sab sch, 25 00.....	73 40
Beaver Falls ch, 2; N. B., 23.....	24 00
Unity ch, 250; sab sch, 91.33.....	341 33

Pty of Erie.

Meadville sab sch, for child in India.....	12 50
Greenville ch.....	63 00
Park ch.....	78 60
Franklin ch.....	60 00
Washington ch.....	24 35
Long Run ch.....	33 50

2,319 57

SYNOD OF BALTIMORE.

Pty of Baltimore.

Annapolis ch.....	30 00
Grove ch, 15; sab sch, 10.....	25 00
Ellicott City ch, Patapasco sab sch for Corisco.....	30 00
Broadway ch, Baltimore.....	61 00
Central ch, Baltimore, bequest of Sarah Ann Hall, dec'd, 500, less exp.....	450 45

Pby of Carlisle.

Cumberland sab sch.	46 25
Bloomfield ch.	25 00
Barton ch.	30 00
Hagerstown ch.	25 11
Carlisle ch, Jos. Hamilton, for Japan.	50 00
Piney Creek ch.	8 25
Paxton ch.	75 55
Emmettsburg sab sch.	30 00
Silver Spring ch, 25.29; sab sch, Hogestown, 3.03.	28 37
Lower Marsh Creek ch.	25 50
Monaghan ch.	17 70
Green Castle ch, 91.95; sab sch, 18.15 ...	110 00

Pby of Potomac.

Darnestown ch.	30 00
North ch, Washington.	79 17
N. Y. Ave ch, Washington, Youths' Miss. Soc'y, 100, and Dr. Peter Parker, 100, for two native missionaries in Peking.	200 00
7th ch, Washington, Youths' Miss. Soc'y.	30 00
Manassas ch.	3 00
Prince William's ch.	2 90
Falls church sab sch.	7 00
	1,421 33

SYNOD OF BUFFALO.

Pby of Buffalo City.

Calvary ch, Buffalo, 167.41; sab sch, 18.70.	186 11
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Pby of Genesee River.

1st ch, Bath.	30 06
Portageville ch, 5.10; sab sch, 38.60.	43 70
Moscow ch, 15.50; sab sch, 16.50.	32 00
2d ch, Sparta.	14 25

Pby of Ogdensburg.

Hammond ch, Jas. Rodger, in part to con Mary C. Rodger L. M. 10; Agnes Fairbain, 5; Mrs. E. Brodie, 5.	20 00
2d ch, Oswegatchie, 81; sab sch, 19.	50 00

Pby of Rochester City.

St. Peter's sch, Rochester, 57; Rev. Dr. Crowell and family for Ningpo, 70; sab sch, 60, for Rev. T. S. Wynkoop, India.	187 00
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	563 12
Less Westminster ch, Buffalo, ret'd.	301 79
	261 33

SYNOD OF CHICAGO.

Pby of Bureau.

Pleasant Ridge ch.	2 83
Edgington ch, 15; sab sch, 5.	20 00
Andover ch, 6; sab sch, 2.	8 00
Beulah ch.	6 08
Cool Valley ch.	4 00
Edwards ch.	5 00
Osceola ch, 7; Little Croftie C. Adams Miss. bank, 1.	8 00
Geneseo ch.	16 00
1st ch, Princeton.	97 15

Pby of Chicago.

Woodstock ch.	12 50
Harvard ch.	5 00
Alden ch.	5 00
Aurora ch.	6 00
2d ch, St. Anne.	3 00
1st ch, Morris, 88.80; sab sch, 4.72.	43 52

Pby of Rock River.

1st German ch sab sch, Galena.	5 00
Middle Creek ch.	23 30
Ridott ch.	8 00

Pby of Schuyler.

Ebenezer ch, 21; A little girl, 2.	23 00
Ipava ch.	30 00
McComb ch.	41 00
Camp Creek ch.	21 60

Pby of Warren.

Monmouth ch.	65 10
Prairie City ch, 6.25; sab sch, 4.75.	11 00
Jno. Knox ch.	13 00
North Henderson ch, 9.50; sab sch, 55.	64 50
Centre ch.	12 10

568 18

SYNOD OF CINCINNATI.

Pby of Chillicothe.

Eckmansville ch.	5 50
2d ch, Greenfield.	15 53
Red Oak ch.	17 00
Bloomingsburg ch.	46 75

Pby of Cincinnati.

Lebanon ch.	33 50
Avondale ch.	49 00
Springdale ch.	35 65
7th ch, Cincinnati.	14 80
1st ch, Walnut Hills.	339 80
Cummins ville ch.	12 00

Pby of Miami.

South Charleston sab sch.	21 80
Franklin ch.	30 00
Middletown ch.	41 45
Greenville ch.	10 00

Pby of Oxford.

New Paris ch.	2 35
College Corner sab sch.	6 00

Pby of Sidney.

1st ch, Piqua.	41 34
Turtle Creek ch, 11.50; sab sch, 13.50.	25 00
Sidney ch, 39.75; sab sch, 10.	49 75
Beech Creek ch.	60 00

856 22

SYNOD OF ILLINOIS.

Pby of Bloomington.

Lincoln ch, 22; sab sch, 18.	35 00
Piper City ch.	15 00
Clinton ch, 36.60; sab sch, 5.05.	41 65
Chenoa ch.	10 85
Waynesville sab sch.	2 00
Atlanta ch.	7 80
Monticello ch.	100 08
Bement ch.	100 00
Bloomington ch.	12 03
Farmridge ch.	10 00
Heyworth ch.	16 00

Pby of Kaskaskia.

Richview ch.	42 00
Zion ch.	20 00
Moro ch.	6 75
Greenville ch.	59 00
Elm Point ch.	20 00
Litchfield ch.	30 08

Pby of Peoria.

Lewistown sab sch.	42 42
Canton ch.	8 56
Maysfield ch-sab sch.	12 50
French Grove ch.	10 00
Henry ch, for Tungchow, China.	8 00

Pby of Salina.

Olney ch.	9 00
Golconda ch.	15 00
Richland ch.	11 00

Hermon ch.....	6 00
Saline ch.....	8 50
1st Fairfield ch.....	5 00
Flora ch.....	16 00
Odin ch, 6.25; sab sch, 5.....	11 25

Pby of Sangamon.

2d Portuguese ch sab sch, Springfield.....	5 00
1st Portuguese sab sch, Jacksonville, for Brazil.....	18 25
2d Portuguese ch sab sch, Jacksonville.....	15 00
Irish Grove.....	10 50
North Sangamon ch.....	23 60
Farmington ch.....	21 75
	778 88

SYNOD OF INDIANA.

Pby of Indianapolis.

Knightstown ch.....	10 10
Union ch.....	15 00
5th ch, Indianapolis.....	6 50
Acton ch, 12.05; sab sch, 9.12.....	21 17
Hopewell ch.....	48 10

Pby of Madison.

Vernon Infant sab sch.....	7 00
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Pby of Vincennes.

Petersburg ch.....	11 80
Princeton ch.....	10 00
2d ch, Vincennes.....	15 40

Pby of White Water.

Cambridge City ch, children's.....	15 00
Liberty ch.....	7 25
	165 72

SYNOD OF IOWA.

Pby of Cedar.

CedarRapids ch, 23.05; sab sch, 10.....	33 05
Mechanicsville ch.....	19 20
Herman ch.....	8 55
Blue Grass ch.....	5 35
Summit ch, 12.20; sab sch, 13.50.....	25 70
Linn Grove.....	10 00
1st ch, Tipton, 15.46; sab sch, 9.74.....	25 20
Rev. J. D. Mason.....	5 00

Pby of Dubuque.

Waverly sab sch.....	6 00
Peosta ch.....	8 00
Bellevue ch.....	9 45
Liberty ch.....	6 00
Hopkinton ch.....	23 50
1st ch, Dubuque.....	75 55
Epworth ch, 8; sab sch, 5.....	13 00
Pleasant Grove ch.....	4 00
Jessup ch.....	4 00

Pby of Frankville.

Lansing ch, 10; sab sch, 5.....	15 00
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Pby of Vinton.

Toledo ch.....	8 00
Vinton ch, 7; sab sch, 1.....	5 00
Newton ch.....	30 00
	384 55

SYNOD OF KANSAS.

Pby of Highland.

Highland ch.....	5 00
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Pby of Neosho.

Geneva City ch.....	9 50
Neosho Falls ch.....	5 50
Carlyle ch.....	9 00

Pby of Topeka.

Topeka ch, Mrs. Mary V. Hoyt.....	30 00
	49 00

SYNOD OF KENTUCKY.

Pby of Ebenezer.

Newport, Columbia st sab sch, 23.40; Infant Class, 6.70.....	35 10
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Pby of Transylvania.

New Providence ch.....	10 00
	45 10

SYNOD OF MISSOURI.

Pby of Lafayette.

Kansas City ch.....	8 00
1st ch, Lexington.....	6 00
Knob Noester ch.....	10 40

Pby of Palmyra.

St. Francisville ch.....	6 00
Brookfield ch, 8.23; sab sch, for Bogota, 13.53.....	21 75
Kirksville ch, 8.30; sab sch, 11.16; Three little girls, 4.84; Millard sab sch, 6.70.....	31 00

Pby of St. Louis.

Carondolet ch.....	6 55
Grace ch.....	21 05
St. Charles ch.....	19 40
Fulton ch, St. Louis.....	14 00
Washington ch.....	20 00

Pby of Southwestern Missouri.

Deep Water ch.....	9 00
	178 15

SYNOD OF NASHVILLE.

Pby of Holston.

Greenville and Tusculum College sab sch....	5 00
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Pby of Nashville.

Freedman's ch, Columbia, Tenn.....	2 00
	7 00

SYNOD OF NEW JERSEY.

Pby of Burlington.

Bordentown ch.....	8 00
2d ch, Camden.....	30 00
Mount Holly ch, 48.56; sab sch, 20.....	68 56

Pby of Elizabethtown.

1st ch, Rahway, 81.26; A Friend, 100; sab sch, 11.65; Julia Woodruff, 5; Allie B. Woodruff, 5.....	203 91
1st ch, Elizabeth, 684.04; Ladies' Miss'y Soc'y for China, 100.....	984 04
New Providence ch.....	40 00
Liberty Corner ch.....	50 00
Elizabethtown sab sch.....	14 00
Metuchin ch mo con.....	84 31

Pby of Luzerne.

Wilkesbarre ch.....	202 00
Kingston ch, 50.88; sab sch, 39.....	89 88
Mahanoy City ch.....	67 36
1st ch, Scranton.....	100 00

Pby of Newton.

Stroudsburg ch.....	25 15
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Pby of New Brunswick.

Bound Brook ch, 50; Widow's Mite, 5.....	55 00
1st ch, Dayton.....	10 78
2d ch, Princeton.....	153 00

Hamilton square ch.....	45 54
1st ch, New Brunswick	108 79

Pby of Passaic.

Wickliffe ch.....	878 56
1st ch, Paterson.....	185 00
1st ch, Morristown.....	208 41
Chester ch, 38.70; sab sch, for Shanghai, 1.80.	82 00
8d ch, Newark, mo con.....	14 58
Westminster ch, Elizabeth.....	882 94

Pby of Raritan.

Amwell 1st ch.....	24 84
Milford ch.....	41 00
Holland ch.....	19 00

Pby of Susquehanna.

Towanda ch ann'l col, 123 16; envelope plan, three mos, 67.80; Rev. S. T. Colt's chil- dren, 2.48.....	198 24
Orwell ch.....	12 26
Barclay ch.....	16 87
Rome ch.....	8 50
Canton ch.....	85 00
Rushville ch.....	8 00
Fall Brook ch.....	9 00
Stephensville ch.....	8 00

Pby of West Jersey.

Salem ch.....	152 20
	4,484 24

SYNOD OF NEW YORK.

Pby of Connecticut.

White Plains ch.....	30 00
Rye ch.....	22 50
South East Centre ch.....	65 00
1st ch, Hartford.....	60 00

Pby of Hudson.

Florida ch.....	8 63
Hopewell ch, 62; A. Crawford, 10.....	72 00
Hamptonburg ch.....	80 04
Goshen ch.....	146 67
Monroe sab sch, for Dehra sch.....	15 00

Pby of Long Island.

Middletown ch, Ridge, sab sch.....	4 90
Bridgehampton ch.....	26 00
Southampton ch, to con Rev. F. E. Shearer Hon. Director.....	106 43
Sweet Hollow ch, 12.02; Day sch, 5.25.....	17 27
East Hampton ch, six mos mo con.....	125 96
2d ch, Huntington, sab sch, for Shanghai.....	10 00

Pby of Nassau.

Throop Ave ch, Brooklyn, mo con.....	17 81
Ainslie st ch, Brooklyn.....	17 90
Astoria ch.....	81 60
South 8d st ch, Williamsburg, mo con.....	15 00
1st ch, Brooklyn, mo con.....	62 78
Genevan ch.....	20 40
German ch, Williamsburg.....	5 00

Pby of New York.

1st ch mo con, 191.81; sab sch, 17.26; Mis- sion sch, 24; "Earnest Workers," for Boys' Boarding sch, Shanghai, 1,000.....	1,242 57
5th Ave and 19th st ch.....	20,810 40
Brick ch mo con.....	72 50
Brick ch, Chapel.....	4 81
1st ch, Edgewater, S. L., mo con.....	8 20
Chelsea ch.....	14 07
Pott's Memorial ch mo con, 1; sab sch, 10. 42d st ch.....	221 00
84th st ch ann'l col, 198.12; sab sch Infant Class, 18.08; Miss Somerville's class, 6.....	217 15
University Place ch.....	2,932 68
4th ch.....	25 00

Pby of New York 2d.

Scotch ch, Jno. E. Parsons, 100; sab sch, 96.60.....	196 60
Peekskill ch mo con.....	18 00
Washington Heights ch.....	123 77

Pby of North River.

Wappinger's Falls ch.....	28 00
Calvary ch, Newburgh.....	42 16
Smithfield ch.....	85 00
Rondout ch, 290; sab sch, 120.....	360 00
New Hamburg ch.....	41 58

Pby of West Africa.

Clay Ashland ch.....	28 00
Greenville ch.....	14 00
	26,935 58

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordville.

Crawfordville ch.....	14 00
Bethany ch.....	18 50

Pby of Fort Wayne.

Fort Wayne ch.....	108 60
Decatur ch sab sch.....	6 57
Bluffton ch.....	4 65
New Lancaster ch.....	8 55
Pleasant Grove ch.....	5 50
Pierceton ch, 7.50; sab sch, 4.....	11 50

Pby of Lake.

st ch, Goshen.....	20 60
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Pby of Logansport.

Lexington ch.....	23 55
Frankfort ch.....	21 00
Perrysburg ch.....	7 00

Pby of Muncie.

Union ch.....	17 00
Brownsburg ch.....	5 00
	277 02

SYNOD OF OHIO.

Pby of Hocking.

New Plymouth ch.....	18 00
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Pby of Marion.

York ch, A. McNiel, 10; Mrs. McNiel, 1.....	11 00
Radnor ch.....	7 09
1st ch, Bucyrus, to con J. B. Gouley L. M.....	47 00
Delaware sab sch, for Tunghow.....	30 00

Pby of Richland.

Ashland ch, 64.65; sab sch, for Canton and Shanghai, 25.....	89 65
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Pby of Wooster.

Fredericksburg ch, 170; sab sch, for Boys' sch, Canton, 60.....	230 00
West Salem ch, 17.09; sab sch, 2.44.....	19 58

Pby of Zanesville.

1st ch, Zanesville.....	43 20
1st ch, Newark, 42.10; sab sch, 18.10.....	60 00
	549 88

SYNOD OF PACIFIC.

Pby of Benicia.

Napa City ch.....	62 00
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Pby of Stockton.

Tule River ch.....	11 00
Visalia ch.....	5 00
	<hr/> 78 00

SYNOD OF PHILADELPHIA.

Pby of Donegal.

Waynesburg ch sab sch.....	7 35
Wrightsville sab sch.....	40 00
Slateville sab sch.....	48 00
Silver Retreat.....	8 00

Pby of Huntingdon.

Snow Shoe ch, 9.57; sab sch, 5.....	14 57
Milesburg ch, 33.57; W. O. and B. G. W., a Thank-offering, 5; Laura H. W., 1.80; Ann E. W., 75c.....	40 69
Logan's Valley ch.....	25 00
Spruce Creek ch.....	274 94
Bedford ch, to con Mrs Martha M. Collard and Miss E. W. Brown L. ms., 62.05; sab sch, 8 55; Rea Miss. sab sch, 1.40.....	67 00
Spring Creek sab sch.....	36 00
West Kishacoquillas ch.....	145 00
Pine Grove ch, 12.53; Sewing Society, 13.75.....	26 28
Shade Gap ch.....	28 70
Orbisonia ch.....	4 23

Pby of New Castle.

Port Deposit ch, 40.86; Rev. J. S. Lucas, 10; sab sch, for Lodianna, 41.26.....	92 12
Forks of Brandywine ch.....	43 85
Green Hill ch, 26.60; sab sch, 15.....	41 60
New Castle ch, Mrs. Dr. Couper, 25; Mrs. Dan- forth, 5; Mrs. Cannon, 4; Mrs. Dr. Black, 2; Miss E. Booth, 5; Mrs. Kennedy, 20; Mrs. Carpenter, 1; Mrs. Alricks, 1; W. Cou- per and family, 43; Mrs. A. C. Kerr, 25; Miss A. Niven, 5; Miss Spruance, 5; Geo. Janvier, 5; Miss Scofield, 5; Mrs. Spotts- wood, 10; mo coll, 58.38; sab sch, 35.97.....	253 30

Pby of Northumberland.

Great Island sab sch, 3.12; Infant sch, 15.46.....	18 58
Mahoning ch.....	50 55
Big Mount Union sab sch, for Shanghai.....	3 00
Newbury sab sch, 4; Proceeds of Lecture on India, 11.15.....	15 15
Jersey Shore ch.....	56 41

Pby of Philadelphia.

Bethany Miss. Infant Class, for sup. of Chi- nese boy.....	50 00
Rev. Alex. Heberton.....	5 00
South ch, 12.50; Infant sab sch, 10.....	22 50
Seventh ch, 245.20; A lady to ed. children in Africa, 65.....	310 20
Second ch, a member, 150; "A penny a day" system from a family of five, 18.25.....	168 25
10th ch, 1,133.33; for Indian Mission in Texas, 50; Mrs. Biddle, 100; W. A. Ing- ham, 25; Samuel Marquis, 5.....	1,318 33
Middletown ch.....	5 00
Ninth ch sab sch.....	25 00

Pby of Philadelphia Central.

Charleston ch sab sch.....	15 60
Cohocksink ch.....	73 83
Spring Garden ch, 183; Mrs. Greenleaf, 100; Miss Smith, 100; Gilbert Combs, 10; H. H. Shillingford, 5.....	393 00
Central ch, Wm. N. Atwood, 5.....	5 00
Kensington ch sab sch.....	25 00

Pby of Philadelphia 2d.

Slatington ch, 20; sab sch, 10.....	30 00
Abington ch.....	18 00

1st ch, Norristown, 112.50; sab sch, 56.50.....	169 00
Bensalem ch, 17.23; Newport sab sch, 8.40.....	25 63
Forrestville ch.....	8 00

4,011 98

SYNOD OF PITTSBURG.

Pby of Blairsville.

Wilkinsburg sab sch, for Tangchow.....	30 00
Fairfield ch.....	22 65
Congruity ch.....	11 73
Cross Roads.....	59 00
Blairsville ch, 184.05; sab sch, 150.18.....	334 23
Armagh ch.....	20 50
Centerville ch.....	9 50

Pby of Clarion.

Brookville sab sch.....	85 25
Callensburg ch.....	2 00
Clarion ch.....	35 43
Licking ch, 41.32; sab sch, for Chefoo, 5.....	46 32
Leatherwood ch.....	25 26
Greenville ch.....	16 00

Pby of Ohio.

Bellefield ch.....	52 78
Shady Side ch, Pittsburg.....	130 85
Bethel ch, a little boy.....	1 35
Lawrenceville sab sch.....	84 20
East Liberty ch.....	137 21
Sharon ch.....	32 76
Raccoon ch.....	169 90
Hazlewood ch.....	17 85

Pby of Redstone.

Uniontown ch.....	4 00
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Pby of Saltsburg.

Concord sab sch.....	7 00
Eldersridge ch, Thank-offering for reunion.....	194 50
West Lebanon ch, Thank-offering for reunion.....	71 60

1,601 94

SYNOD OF ST. PAUL.

Pby of Chippewa.

La Crescent ch.....	2 20
Brownsville ch.....	2 45
Hokah ch.....	1 40
1st ch sab sch, Winona.....	50 00

Pby of St. Paul.

1st ch, Hudson.....	10 00
Union ch, St. Peter's.....	25 00
Albert Lea ch.....	9 00
St. Anthony ch.....	118 00
Le Seur Welsh ch.....	3 00

Pby of Southern Minnesota.

Owatonna ch.....	8 00
Lake City ch, 24.50; sab sch, 20.....	44 50
Ashland ch.....	2 00
	<hr/> 275 15

SYNOD OF SANDUSKY.

Pby of Findlay.

1st ch, Findlay.....	130 85
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Pby of Maumee.

1st ch, Toledo, 21.50; sab sch, 8.06.....	34 56
West Bethesda ch.....	25 00
Bryan ch.....	41 88

Pby of Michigan.

Lyon ch.....	28 60
Grand Rapids ch.....	31 55

<i>Pby of Western Reseros.</i>		Richland Centre ch.....	6 00
McCutchensville ch.....	4 25	Richland City ch.....	5 00
Springfield ch.....	4 97	Fancy Creek ch.....	4 00
	301 66		
SYNOD OF SOUTHERN IOWA.		<i>Pby of Milwaukee.</i>	
<i>Pby of Des Moines.</i>		Waukesha ch.....	27 00
Chariton ch, 18; sab sch, 10.....	28 00		
<i>Pby of Fairfield.</i>		<i>Pby of Winnebago.</i>	
Eddyville ch.....	10 50	Neenah ch.....	40 00
Fairfield ch.....	12 90	De Pere ch.....	18 75
Shiloh ch.....	2 50	Stockbridge ch.....	3 55
		1st ch, Juneau.....	7 00
			189 55
<i>Pby of Iowa.</i>		Total receipts from churches.....	\$48,701 03
Middletown ch.....	32 00		
New London ch.....	16 00	LEGACIES.	
Evangel St Peter's ch, Franklin Centre.....	17 00	Bequest of Mrs. Mary K. Lowrie.....	100 00
Wapello ch.....	5 00	Legacy of Mrs. Polly Brewer, dec'd, Green	
Pilot Grove ch.....	1 00	Co., Ohio.....	175 00
West Point ch, 6.25; sab sch, 4.75.....	11 00	Patterson's Estate.....	13 33
Morning Sun ch.....	23 05		\$238 33
<i>Pby of Missouri River.</i>			
Blackbirds Hill ch.....	85 00	SYNOD OF REF. PRESB. CHURCH.	
Brownsville ch.....	50 00	Hackensack sab sch, for India.....	25 00
Council Bluffs ch.....	174 00	1st Ref. ch sab sch, Brooklyn, to sup. Wm.	
Plattsmouth ch.....	30 00	McElhinney.....	25 00
	437 95	Ref. ch sab sch, South Ryegate, to sup. Sarah	
		M. McDowell.....	40 00
SYNOD OF WHEELING.		5th Ref. ch sab sch, Philadelphia, to sup. four	
<i>Pby of New Lisbon.</i>		orphans at Saharanpur.....	122 00
Canfield ch.....	27 00		212 00
<i>Pby of Steubenville.</i>			
1st ch sab sch, Steubenville, to sup. Rev. W.		MISCELLANEOUS.	
F. Johnson.....	47 00	Rev. T. S. Childs, D.D., 30; Union sab sch,	
Beach Spring ch, 20; Bequest of Jas. Black,		N. J., to con Miss Kate Osborn L. M., 30;	
dec'd 188.....	208 00	S. F. C., Pa., 10; Mrs. Elizabeth Howell, 4;	
2d ch, Steubenville, Dr. and Mrs. C. C. B., a		O. M. Dorman, 50; Miss Gould 20; L. M.	
thank-offering for reunion, 500; Also two		Lee, 5; New Village, L. L., Cong'l sab sch,	
Bonds of a \$1,000 each, as a permanent in-		7.59; Rev. John M. Farris, 10; Chas. M.	
vestment.....	500 00	Hamilton, 15; L. L., 1; A returned mis-	
Uhricksville ch.....	10 00	sionary's children, 10; Mrs. John Morrison,	
Oakridge ch.....	15 00	60; Thank-offering, Friend, 10; Thank-	
Wellsville ch.....	30 00	offering for conversion of a son, 10; Wm.	
		M. Hamilton, N. Hammond, N. Y., 10; L.	
<i>Pby of St. Clairsville.</i>		N. W. Memorial Fund, 30; Abby Choctee,	
Cadiz ch, 47.60; sab sch, 75.....	122 60	to con J. C. Pigeon L. M., 10; Thank-offer-	
St. Clairsville sab sch.....	25 00	ing for Boys' sch, Bangkok, 10; Minna and	
Rock Hill ch.....	64 00	Mary, for Girls' sch, Bangkok, 1.50; Rev.	
Bealsville ch.....	8 70	Robt. McCachren, 10; Wm. M. Capp, 5;	
Powhattan ch.....	7 60	New Year's offering, 4.30; Mrs. R. B. B., 3;	
		Mrs. Harriet M. Milligan, 20; Lavina C.	
<i>Pby of Washington.</i>		Platt, to con Mrs. Hannah Taylor L. M., 10;	
New Cumberland sab sch, to con W. S. Bing-		T. S. Louisville, Ky., 400; Savings of Wil-	
him and Miss M. Patterson L. M., 20.....	60 00	ber and Mary Conner, six years old, 1.75;	
Upper Buffalo sab sch, "Memorial".....	35 75	Little Ada Buck, 1.30; A Friend of Brazil	
West Alexander ch, 10; sab sch, to con Miss		Missions, 25; J. M. Connelly, 50c; Gen'l E.	
Jane Pollock L. M., 20.....	80 00	B. Babbitt, Portland, Oregon (coin), 30; A	
1st ch, Wheeling.....	200 00	Friend, for Mission sch, 35; Thos. Crathy,	
Clayville ch, 73.50; sab sch, 7.08.....	80 53	Irvin, Highland, Kansas, 5; Thos. Crathy,	
Waynesburg ch.....	13 25	Whitestown, Pa., 4; Mrs. Mary Campbell,	
Pigeon Creek ch.....	111 41	1; Coll. on Steamer Kirschua, \$2.10-15;	
		D. M. H., 30; Mission ch, Grand Traverse,	
<i>Pby of West Virginia.</i>		Mich., 57.25; Concord ch, at Carpe Lake,	
Clarksburg ch.....	5 00	21.25; Friends in Illinois, 30; Rev. W. J.	
Morgantown ch, to con Wm. A. Hanway and		McCord, Wassaic, N. Y., 50c; One half con-	
Mrs. Mary D. Hanway L. M.....	77 70	tents of Miss. box of little Annie S. Niel,	
	1,678 64	Germantown, Pa., 2.32; Little "Emma and	
		Rehno," Conshohocken, Pa., for the debt,	
		8; Cash, 2.60.....	
SYNOD OF WISCONSIN.			\$1,081 63
<i>Pby of Dane.</i>		Total Receipts in January, 1870.....	\$50,233 59
Madison ch.....	38 55	Total Receipts from May 1st.....	\$142,553 65

WM. RANKIN, Treasurer.

VOLUME XXVIII.

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THE
FOREIGN
MISSIONARY.

May, 1870.

NEW YORK.
MISSION HOUSE,
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E. O. JENKINS, PRINTER,

20 NORTH WILLIAM ST.

THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

CONTENTS.

MISSIONS OF THE PRESBYTERIAN CHURCH.

Shall Chieng-mai be given up?	273
Our Duty to the Heathen,	274
Ordained Missionaries and Licentiate Preachers,	277
Communications from the Missions :	
Rev. William T. Morrison,	279
Laos Mission—Chieng-mai,	281
Lodiana Mission—Hoshyarpore,	284

MISSION HOUSE, NEW YORK.

Annual Meeting of the Board,	287
Latest News from our Missions,	287
Donations,	288

THE
FOREIGN MISSIONARY.

MAY, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

SHALL CHIENG-MAI BE GIVEN UP?

WHEN the news of the murder of the Laos native Christians reached Bangkok, together with the report of the perilous condition of the missionaries, the Siamese Government sent an official with Messrs McDonald and George, of Bangkok, to visit the Laos King, and to request that if the Missionaries wished to remain in his dominions they should not be molested, or if they desired to return to Bangkok that he would aid them to remove without trouble.

The official letter of the government said nothing about the murder of the native Christians, and in the interview with the king this was alluded to by Mr. McDonald, and then taken up by Mr. McGilvary, when he acknowledged that he had killed them, and would continue to do the same to all who became Christians. He considered the leaving of the religion of the country as rebellion against him. If the missionaries remained they could do so; it would have to be endured; but they could not make Christians—they could not teach the Christian religion; if they did he would expel them from the country." Such, writes Mr. McDonald, was the substance of the interview.

They found the two mission families in comfortable health, but unable to obtain servants, or any one to assist them in building, because the report was common that whoever aided them would be beaten and imprisoned. The question was then discussed by the missionaries, and was the subject of much prayer and deliberation, whether the mission should be abandoned for a time. The following plea for the mission, written by Mr. McGilvary tells the conclusion reached by them. He is strong in the belief that Providence will interpose and prevent his departure. We trust his plea will be considered by the Church and earnest petitions go up to Zion's King that he would prosper the work among that people, and thwart the purposes of his enemies. Many are ready and waiting to

be baptized, if they were but allowed by the authorities. Let special prayer arise for the persecutors and the persecuted; for the devoted missionaries who wish to cling only to their posts, and labor for the spiritual good of the Laos, and for those who have to flee for their lives; for the families of the slain and for those who in the midst of persecution have been led to Jesus as their Lord and Redeemer.

A PLEA FOR PRAYER FOR THE LAOS MISSION AND PEOPLE.

Three years ago to-day a mission family left Bangkok to form a new mission among the Laos at Chieng-mai. They were in another year joined by another family. It has had a great many and very serious obstacles to oppose its progress; but its success has been far beyond our most sanguine expectations. During the first seven months of the past year God gave us seven hopeful converts, who were willing to confess Christ in the face of persecutions, and two of them have since sealed their testimony with their blood. Owing to the peculiar relation between Chieng-mai and Siam we have now ascertained that the Siamese Government will not and probably could not without a breach of faith interfere with the Laos king in the internal affairs of his kingdom. A messenger sent up from the Siamese government with a letter accompanied by Rev. Messrs. McDonald and George, of our mission, in Bangkok, failed to accomplish anything. The very mention of the murder of the Christians at the audience held with the king only increased his rage. He declared in the most defiant manner at that audience that he would put to death any one who dared to become a Christian. The Siamese Government would have preferred to recall us, and it was owing to the persevering application of Dr. Bradley to the government that the clause to recall us was left out, and it was left optional with ourselves. But still such was the feeling of bitterness manifested by the king that did not seem wise for us to insist on our privilege of remaining. We therefore promised to withdraw during the coming rainy season, when the river is not so low as at present. It leaves us six or eight months during which we can remain and await the developments of Providence. Mr. Wilson will in all probability retire to Rahang in the course of a month or two. Such is the wonderful opening here among the people, that if we can possibly remain I design doing so with my family as long as we can without a violation of our promise. If we could do nothing more than retain the field it would be a great work. It will probably be difficult to gain access to the country for years to come, if we leave now. It was for this purpose that we again request the prayers of the whole Church for God's interposition on our behalf. Whatever hope we now have must be from God and not from man. With God it is yet not impossible to work a glorious deliverance for this mission and for this waiting people. It is not like God who delights in mercy, and waits to be gracious, to turn away a people who would enter into his kingdom but cannot. We again ask the Church to offer united and importunate prayer that the obstacles the way may yet be removed, and his cause yet established, and his name honored in his land.

OUR DUTY TO THE HEATHEN.

BY A LAYMAN.

ONE who has shown his interest in the missionary cause by his acts—his aim is to support a missionary in the field, sends some important thoughts on individual duty to those who are perishing for lack of vision

May God raise up many like him, who shall do what they can for the evangelization of the world.

WERE Christians imbued with the spirit of Christ, which is the spirit of missions, there would be no necessity of explaining the duty of the Church in relation to the heathen nations of the world. The pastor of our church for a series of meetings has been endeavoring to furnish us with a general outline of the manners and customs, and religious observances of various nations of the earth, with the purpose in view, of interesting the members in the cause of missions. We have learned from his accounts, historical and descriptive, the degraded condition of the idolatrous tribes of Africa and India, the condition of the Indians of our own country, and that of the followers of the false prophet Mohammed in the countries under Mohammedan sway; of the degradation of the people and the want of general intelligence and lack of education in Spain, Portugal, Italy, Mexico, and all countries under Papal influence, as compared with those countries where the Bible is freely circulated; and we have learned that while in China, India, Japan, and other oriental countries, the people are to some extent educated, Brahminism Buddhism, and other false systems of religion are taught to the exclusion of the pure gospel of the Son of God, and though the minds of the people are in a measure cultivated, they are ignorant of the way of salvation through Jesus; and as the Scriptures declare there is none other name given under heaven among men whereby we can be saved, and that there is no other medium of access to the Father, than through Christ the Son, and that regeneration of the heart through the influence of the Holy Spirit, is necessary before we can enter the kingdom of God, the inevitable conclusion at which we must arrive is, that of the 1,300,000,000 of people supposed to inhabit the earth, three-fourths of the entire number are perishing without hope, for they have no knowledge of Jesus, and have none to break to them the bread of life. How shall they hear without a preacher, and how shall they preach unless they are sent? Oh! what a fearful responsibility rests upon the Church of Christ. There is enough of wealth, there is enough of power and influence in the Church, if it was properly used, to spread the knowledge of the Redeemer, and bring quickly to a knowledge of the truth the nations of the earth. It is estimated that every thirty-three years a generation passes from time into eternity, and if this estimate is correct, and it can not vary far from the truth, if the population of the earth amounts to 1,300,000,000, every thirty-three years 975,000,000 of human souls enter the eternal world, 29,545,455 perish every year for lack of the bread of eternal life, while the Church of Christ which he hath purchased with his own blood, sits supine, inert, cold and unsympathizing, giving no heed to the mandate of the Redeemer: "Go ye into all the world and preach the gospel to every creature," "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." When at the final judgment all shall stand before the great white throne, and the Church individually and collectively are called upon to render an account of the manner in which time, talents and opportunities have been used in the service of God, what will be the answer? The responsibility is personal, it can not be evaded, for every member of the Church of Christ is required to labor in the vineyard of the Lord. The want of zeal on the part of one, will not excuse another, for each must give account for himself or herself, at the bar of God.

In missionary meetings, the prayer is often uttered, that the millenium, the reign of Christ on earth, may speedily come, and the voice of praise is heard:

"Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Is not all this mere formalism, mockery of God, to pray for the coming of Christ's kingdom, while hands are folded, purses kept closed, and no effort made to secure what we pray for? Is it not to be feared that what God said of the people of Israel may be truthfully applied to the Church in the present days, "This people honor me with their lips, but their heart is far from me." God condescends to accept our services, permits us to be co-workers with him in the evangelization of the world, and failing to do what he has enjoined, we disregard the privilege he has conferred, and slight the honor he permits us to secure. God, who by the mere fiat of His will called a universe into being, could with equal ease convert every soul on earth, but he chooses in His inscrutable wisdom to accomplish his purposes through human instrumentality; he confers the honor upon men of being employed in converting the world; and the Church by its supineness, is virtually saying: "We will not work together with God in the accomplishment of his designs." May we not fear lest we be held as too lightly esteeming the majesty and power of Jehovah? What would be thought of a man that some great and powerful monarch selected for the performance of a work that would prove of incalculable benefit to the race of man, and to whom the monarch, promised on condition of his faithful performance of the duty assigned, a princely recompense, should the individual thus selected neglect the work he was chosen to perform? Would it not be thought that he either disbelieved his sovereign, doubted his ability to bestow the reward, or rebelliously refused obedience? In what does the supposition differ from the reality except in the glory, greatness and power of the sovereign, the importance of the work, and the magnitude of the recompense? To be a co-worker with an earthly monarch in his schemes of greatness, can not possibly reach farther than the brief space of time allotted to man on earth, and any recompense promised must be bounded by the same rule; but the Creator, Lord of Lords and King of Kings, the Maker and Governor of the Universe, upholding all things by the word of his power, says: "Go preach the Gospel," "I will be with you," and when your work is accomplished, I will confer upon you glory that is unfading, crowns that are imperishable, and joys that eye hath not seen, nor ear heard, nor the heart of man conceived. Are these glorious promises believed? If they are, where is the evidence? It is not found in the alacrity of the Church, for, comparatively, none is exhibited. It is certainly not to be found, in the extent of the contributions of the Church for the cause of missions, and if recompense is meted out at the last great day, in a like measure with the exertions made and money contributed, a very large majority of the Church will, it is to be feared, be numbered among those who knew their Lord's will, and performed it not. God is opening wide the entrance into heathen lands for the spread of the Gospel. China, Japan, Siam, Ceylon, Madagascar, Spain, are all open to the missionaries of the cross, but these fields with their teeming population, remain comparatively unoccupied, and millions are perishing without the knowledge of a Saviour. The fields are white unto the harvest, but there are no reapers, none comparatively, to gather souls into the garner of God, and the Board of Foreign Missions is destitute of the means to send them. The Church must awake to some small sense of its duty, and contribute in some nearer approximation to what is required for the performance of what God has commanded.

ORDAINED MISSIONARIES AND LICENTIAE PREACHERS

IN THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, APRIL, 1869.

Names.	Appointed from.	Station.	Country.	Arrival.
Alexander, James M.	Ohio.	Mynpurie.	India.	1866
Bao Kwong-hyi, †.	China.	Yu-yiao.	China.	a1864
Bao Tsih-dea, †.	China.	Suchow.	China.	1866
Basten, William †.	India.	Ambala.	India.	a1856
Bergen, George S.	Ill.	Lodiana.	India.	1865
Blackford, Alexander L.	Ohio.	Rio Janeiro.	Brazil.	1860
Bose, J. C. †.	India.	Rawal Pindi.	India.	1867
Butler, John.	N. Y.	Ningpo.	China.	1867
Brodhead, Augustus.	Penn.	Princeton, N. J.	India.	1859
Caldwell, Joseph.	Penn.	Roorkhee.	India.	1838
Calderswood, William.	N. Y.	Saharanpur.	India.	1855
Caleb, J. J., †.	India.	Allahabad.	India.	1867
Capp, Edward P.	Penn.	Tungchow.	China.	1869
Carleton, Marcus M.	N. H.	Dharmasala.	India.	1855
Carrington, John.	N. J.	Bangkok.	Siam.	1869
Carrothers, C.	Ohio.	Yeddo.	Japan.	1869
Chamberlain, George W.	Brazil.	Sao Paulo.	Brazil.	†1866
Chatterjee, K. C. †.	India.	Hoshiarpore.	India.	a1866
Ohune Nai, †.	Siam.	Bangkok.	Siam.	1869
Conceicao, Jose M. da. †.	Brazil.	Sao Paulo.	Brazil.	a1865
Corbett, Hunter J.	Penn.	Chefoo.	China.	1868
Cornes, Edward.	Ill.	Yeddo.	Japan.	1868
De Heer, Cornelius.	Ohio.	Corisco.	Africa.	1855
Deputie, John M. †.	Liberia.	Marshall.	Liberia.	1866
Dillon, Thomas E. †.	Ohio.	Marshall.	Liberia.	1864
Dodd, Samuel.	N. Y.	Hang Chau.	China.	1861
Dougherty, Peter.	N. Y.	Omena, Michigan.	Chippewa.	1838
Eckard, Leighton W.	Penn.	Chefoo.	China.	1869
Ellis, H. W.	Ala.	Robertsport.	Liberia.	1846
Erschine, Henry W. †.	Va.	Kentucky.	Liberia.	1849
Farnham, John M. W.	Me.	Shanghai.	China.	1860
Forman, Charles W.	Ky.	Lahor.	India.	1848
George, Samuel C.	Penn.	Bangkok.	Siam.	1862
Green, David D.	Ohio.	Granville, O.	China.	1859
Hamilton, William.	Penn.	Omaha.	Omaha, Neb.	1839
Happer, Andrew P.	Penn.	Canton.	China.	1844
Harrison, Simon.	Liberia.	Harrisburgh.	Liberia.	1855
Herring, Amos †.	Ga.	Monrovia.	Liberia.	1854
Herron, David.	Penn.	Dehra.	India.	1855
Heyl, Francis.	Penn.	Allhabad.	India.	1868
House, Samuel R.	N. Y.	Bangkok.	Siam.	1847
Hwang Wen-lau, †.	China.	Shanghai.	China.	1868
Ibia, †.	Africa.	Corisco.	Africa.	a1862
Johnson, William F.	Ohio.	Futtehgurh.	India.	1860
Kellogg, Samuel H.	N. Y.	Futtehgurh.	India.	1865

Names.	Appointed from.	Station.	Country.	Arrival.
Kelso, A. P.	<i>Penn.</i>	Sabaranpur	India.	1869
Klai Nai, L.†	<i>Siam</i>	Petchaburi	Siam	1867
Lang Wong Vung,†	<i>China</i>	Shanghai	China.	1869
Lenington, Robert	<i>Ill.</i>	Brotas	Brazil	1867
Leyenberger, Joseph A.	<i>Ohio</i>	Ningpo	China.	1866
Loh Dong-wo, L.†	<i>China</i>	Zong-yu	China.	a1864
Loomis, Augustus W.	<i>N. Y.</i>	San Francisco, Cal	Chinese in Cal.	1859
Lyon, David N.	<i>Ohio</i>	Hangchow	China.	1870
McChesney, William E.	<i>N. J.</i>	Canton	China.	1870
McDonald, Noah A.	<i>Penn.</i>	Bangkok	Siam	1860
McFarland, Samuel G.	<i>Penn.</i>	Petchaburi	Siam	1860
McGilvary, Daniel	<i>N. C.</i>	Chiengmai	Siam	1858
McIlvaine, Jasper S.	<i>N. J.</i>	Peking	China.	1868
McKee, Hugh W.	<i>Ky</i>	Sao Paulo	Brazil	1867
McLeod, John, L.†	<i>India</i>	Roorkhee	India	a1866
McMaster, Gilbert,†	<i>India</i>	Dehra	India	a1866
Maitra Guru Das,†	<i>India</i>	Lahor	India	a1865
Marcellus, Algernon	<i>Ky</i>	Canton	China.	1870
Mateer, Calvin W.	<i>Penn.</i>	Tungchow	China	1863
Menaul, John	<i>N. Y.</i>	Corisco	Africa	1868
Mills, Charles R.	<i>N. Y.</i>	Tungchow	China	1859
Morrison, John H.	<i>N. Y.</i>	Ambala	India.	1838
Morrison, William J. P.	<i>Ohio</i>	Ambala	India	1865
Nassau, Robert H.	<i>N. J.</i>	Benita	Africa	1861
Nath Golok†	<i>India</i>	Jalandar	India.	a1847
Neander, John	<i>N. Y.</i>	Williamsburg, N. Y.	Jews in N. Y.	1848
Nevius, John L.	<i>N. Y.</i>	Tungchow	China	1854
Newton, Charles B.	<i>Penn.</i>	Lahor	India.	1868
Newton, John	<i>Ohio</i>	—	India	1834
Newton, John, Jr., M.D.†	<i>India</i>	Sabathu	India.	1860
Noyes, Henry V.	<i>Ohio</i>	Canton	China.	1866
Owen, Joseph	<i>N. Y.</i>	—	India	1840
Pau Chih-tsui	<i>China</i>	Shanghai	China.	1866
Pires, Emanuel N.	<i>Ill.</i>	Jacksonville, Ill.	Brazil	1866
Pitkin, Paul H.	<i>Ohio</i>	Bogota	U. S. of Colom.	1866
Preston, Charles F.	<i>N. Y.</i>	Canton	China.	1854
Priest, James M.	<i>Ky.</i>	Sinou	Liberia.	1842
Ramsay, J. Ross.	<i>Penn.</i>	Fort Gibson	S. W. Indians.	1866
Roberts, James M.	<i>Ohio</i>	Fort Wingate	New Mexico	1868
Robertson, William S.	<i>Kansas</i>	Fort Gibson	S. W. Indians.	1866
Rudolph, Adolph†	<i>India</i>	Berlin, Ger.	India	1846
Srin Kanwar,†	<i>India</i>	Muzaffarnagar	India	a1866
Sayre, Edward H.	<i>N. Y.</i>	Southampton, L. I.	India.	1863
Schneider, Francis J. C.	<i>Penn.</i>	Rio Janeiro	Brazil	1861
Thackwell, Reese†	<i>India</i>	Rawal Pindi	India	1859
Thompson, David	<i>Ohio</i>	Yeddo	Japan	1862
Tracy, Thomas	<i>Ky</i>	Futtehgurh	India.	1869
Tsiang Nying-kwet	<i>China</i>	Hang-Chau	China	a1864
Tsiang-Vong-Kweng†	<i>China</i>	San Poh	China.	1868

Names.	Appointed from.	Station.	Country.	Arrival.
Ullmann, Julius F. †	India	Etawah.	India	1848
Uoh Cong-Eng, †	China	Bao-Ko-tah.	China	a1864
Van Dyke, James W.	N. J.	Petchaburi.	Siam	1869
Wallace, Thomas F.	Penn	Bogota.	U. S. of Colom.	1862
Walsh, John J.	N. Y.	Allahabad.	India	1843
Wherry, Elwood M.	Penn	Lodiana.	India	1868
Wherry, John.	Penn.	Shanghai.	China	1864
Wilder, R. G.	N. Y.	Kolapoor.	India	1870
Wilson, Jonathan.	Penn	Chiengmai.	Siam	1858
Woodside, John S.	Penn.	Dehra	India	1848
Wyckoff, Benjamin D.	Ohio	Memphis, Tenn.	India	1860
Wylie, Theodore W. J. †	India	Saharanpur.	India	a1859
Wynkoop, Theodore S.	N. Y.	Allahabad.	India	1869
Zia Ying-tong †	China.	Ningpo	China	a1864

MEDICAL MISSIONARIES.

Hepburn, James C., M.D.	Penn	Yokohama.	Japan	c1859
Kerr, John G., M.D.	Ohio	Canton	China	1853
M'Cartee, D. Bethune, M.D.	N. Y.	Ningpo	China	1844

* At home for health.

† Among the Choctaws, 1838.

‡ Appointed in the mission field.

b In China, 1844. c In China, 1841. d Licentiate preacher.

a Date of ordination or licensure—previously connected with the mission as a teacher.

Names in *Italic* denote natives of the country.

COMMUNICATIONS FROM THE MISSIONS.

The Rev. Wm. T. Morrison.

REV. W. A. P. MARTIN, D.D., of Pe-king, pays the following tribute to his friend, and for a short time his associate in the field:

TEN days ago we were startled by the announcement, "Morrison is dead." The most of us had not even heard of his illness; and the melancholy tidings awakened in our midst such emotions as result from the combination of a sudden surprise with a great sorrow.

Never robust, his health had been seemingly good since his arrival in the North; and when early in the present month he was confined to his room by an attack of rheumatic pains, none of his friends felt any alarm. He was himself utterly unconscious of danger, conversed cheerfully in the intervals of pain on the afternoon of the 10th, and in the evening, experiencing temporary relief, informed his wife that "it would not be necessary to trouble the doctor that night."

About 9 P.M. he groaned heavily, and muttered as though not well awake, and yet suffering from a paroxysm of uncommon sharpness. Relapsing into quiet, he was carefully covered; and his wife, fearful of disturbing the repose which he so much needed, refrained from speaking to him through the hours of the night. He remained perfectly quiet; and it was not until late in the morning that she essayed to arouse him; when, to her horror, she grasped the icy hand of a corpse.

His spirit had taken its flight after the brief struggle of the previous evening; and a *post-mortem* examination revealed the fact—till then unsuspected—that he had been suffering from disease of the heart. Such, to human view, was the untimely fate of one whose future was full of promise. Still young, and newly entered on this post of the great field, we anticipated for him a long life, rich in productive labors. But God's thoughts are not as ours!

Endowed with a vigorous, logical and systematic mind, Mr. Morrison had enjoyed the advantage of thorough discipline in one of the best of our American colleges. He entered the field furnished with no common preparation; and gave abundant proof of his qualifications in faithful and not fruitless labors both in the South and North of China.

When a man consecrates such a mind and such a heart to the work of evangelizing the nations, the work itself is one of self-denial, and it matters little what worldly advantages he may have left behind in order to enter on it. When, however, the missionary has also turned his back on wealth and luxury, the evidences of his sincerity and elevation are such as the world will more readily appreciate.

Mr. Morrison was reared amongst the affluence and temptations of our commercial metropolis. His father a merchant (now retired), and his other relatives in prosperous business, he had before his eyes the dazzling allurements of earthly gain. But like one of old, what things were gain to him he counted loss for Christ. No trace of repining at his lot, or regret for what to others might have seemed an imprudent choice, ever disturbed the serenity of his mind.

Nor was it only on his first embarkation in the missionary work that he was called to answer the heart-searching question: "Lovest thou me more than these?" Worn with labor in an unhealthy climate, he was compelled to return to his native country in such a state of bodily weakness, that on reaching the American coast he was unable to stand erect. His recovery was slow, but with returning health, his heart turned with an irresistible longing toward his far-off field. The solicitations of friends, and the prospect of ease and comfort in ministerial life at home, conspired in vain to detain him. Before his health was fully established he set out a second time for China, coming in this instance to the more salubrious regions of the North. Here he labored but

little more than a year, when he was called to his rest.

Left alone in charge of his station he addressed himself to his work with such earnestness as greatly to impress both foreigners and natives. He was uncommonly careful and conscientious in preparation for his pulpit duties. Instead of satisfying himself with the reflection that to a heathen audience he might say anything that came uppermost in his mind, he was accustomed to prepare his discourses for the handfull of poor people who frequented his chapel with as much patient assiduity as if they had been intended for the élité of New York.

Having to contend with the difficulties of a new dialect, he wrote them out carefully by the aid of a Chinese teacher; and only a few weeks before his death I heard him deliver one on the "Love of God in Christ," which, for richness and felicity of illustration, I have rarely heard equalled in the language of this people.

His prayers, whether in Chinese or English, were remarkable for their fervor. And even in saying a grace at meat, his heart would overflow in gratitude and praise for those spiritual mercies, which to him were ever present as a conscious living reality.

During the last year of his life he was observed to be growing in grace in a very marked degree. Instrumentally, this resulted in part from his sense of responsibility in entering a new field with a new lease of life, and partly to a conscientious sanctification of the Sabbath day, reacting in the sanctification of his own soul. On that day he refused to feed on any other fare than the hidden manna—feasting with delight on the pure word of God, and rejecting the miscellaneous matter offered as Sunday diet by even religious newspapers.

When called to cease from his labors, Mr. Morrison was thirty-four years of age, having labored four years at Ningpo, and a year and a half at Peking. Who can tell how much of the success at the

former station was due to his godly example, and earnest assiduity in the instruction of the native pastors? At the latter station we are unable to point to such visible fruits; but we cannot refrain from thinking how much he might have accomplished if his life had been spared. May those who remain be like-minded!

Laos Mission, N. of Siam.

Chiengmai.

IN our issue for March a reference was made to the martyrdom of two native Christians. A fuller account of these men and the manner in which they met their death is presented in this communication of Rev. J. Wilson, written January 8d. We are sure that in its perusal our readers will feel that even if for a time our brethren should have to retire, their work has not been in vain. May such heed the closing request of the brother.

Alas! that we should have to write of blood, the blood of saints shed by the sword of a merciless despot! Our tears of joy have been exchanged for those of sorrow. Our once bright prospects are seemingly at least under a cloud. We had entered this benighted land with hopeful hearts. We had not waited long until the streaks of a gladsome dawn appeared upon the horizon. Then the bright sun came, and we thought we had never seen a finer morning. But now that sun looks upon us through a cloud. The cloud is tinged with blood. Our little church was planted so lovingly and tenderly by the good Saviour, and it grew so rapidly that we expected soon to become a numerous people. But only one of the number is with us now. Our first disciple is now fleeing for his life. Two are hiding among their friends. We dare not look them up. The lone disciple of Chiang Koi came to Lampeen some two months ago in company with two of his sons. Report spoke of them all as happy Christians, ready to speak for Christ. They expected to visit us. But we have not seen them. Their master

knowing of the persecution here, doubtless kept this member from coming to see us. Shall we ever see him again? We know not. But two—the happiest of us all—are in heaven—no more to fear and suffer and die. *Nan Chai and Noi Sunya* are singing the song of redeeming love. Up till within a very short time before their execution we had no apprehension that any serious obstacle would be thrown in the way of the Laos becoming Christians. All the baptisms had taken place publicly. The number and some of the names of the Christians had been given in answer to questions by the king's youngest daughter, and others of royal blood. We had become convinced that the king must know that some of his people had become disciples of Jesus. His two daughters had assured Mr. McGilvary that no one should be molested for becoming a Christian. With such an assurance from the highest princesses of the land we flattered ourselves that the king would tolerate Christianity. The fearlessness, too, with which *all but Nan Chai* professed Christ made us feel that there was no danger to the lives of any who had received baptism. He seemed anxious, and some two months before his baptism, requested us to write to Bangkok and get the king of Siam to issue a proclamation of religious toleration. Not a month before his baptism he asked me: "If the king should call me and ask, Are you a disciple of Jesus? would it be wrong for me to say no?" We knew that he had for some time loved the Saviour, but he was following him tremblingly. His position as the overseer of a temple made his renunciation of Buddhism a more noticeable event, and rendered him more liable to persecution than some of the others. I may here state that all persons in the priesthood and those who after leaving the priesthood are appointed overseers of the temples, are by virtue of their position exempt from the call of their masters to do government work. *Nan Chai* having

entered a temple when a boy, and on leaving the priesthood, having been appointed head of the temple, had never been liable to do public work. His resignation of this post when he became a Christian showed his sincerity, and at the same time made him a mark for Buddhist hate and reproach. His self-denial will be further apparent from the fact that he had a natural love of money. But he resigned a position which was of considerable pecuniary benefit to him. *Noi Sunya* had charge of some of the king's cattle, and in this way performed his share of the public service. While attending to these cattle he worked a small farm, and was also a physician. He was of a genial disposition and cheerful temperament—always looking at the bright side of life. Happy himself and trying to make others happy. He was a general favorite. His reception of the truth was hearty and child-like. He never had a doubt. How his face beamed with joy that communion sabbath! On Monday (Sept. 6th) about noon, he started for his walk of nine miles across the rice plains. In bidding him good-by, we little thought that we should see his face no more. Our teacher, *Nan Chai* came in the Thursday following, somewhat sad because the head man of his village was urging him for some government work and supplies that were then being raised for the army. Being virtually without a master after his resignation of the oversight of the temple he had come into the city to put himself under the care and protection of the king's youngest daughter. On Saturday morning she gave him his protection papers, he having paid the usual fee of three rupees. Some ten days before, when Mr. McGilvary had called with him in reference to this matter, he had at the princess's request, made a statement of his Christian faith, even to the repetition of a form of prayer. On Saturday evening a message came from the head man of the village for *Nan Chai's* immediate return home. It was so urgent that he concluded not to wait for the

accustomed Sabbath morning worship. Knowing that there was a disposition on the part of some of the public officers to find fault with the Christians, I concluded it was best for him to go home and not return until quiet should be restored. He seemed very sad, and said that his master was disposed to oppress him. All I could say did not rouse him from his depression. He took leave of us about ten o'clock that night. When we awoke Sabbath morning he was gone. We learned that shortly after the princess had given her written promise of protection on Saturday morning, she dispatched a messenger to the chief man of the village ordering *Nan Chai's* arrest. Imagine that Sabbath morning walk of nearly nine miles, much of the way through water nearly knee deep! Dear, gentle heart, full of care and fear!

He reached home about noon. After dinner he called upon the head man of the village; but no one knew the nature of the conference. He was permitted to sleep at home that night. Next morning came an order from the chief man of the district for the overseers of the temples and those doing the king's work to appear at his house. This order, of course called for our brethren *Noi Sunya* and *Nan Chai*. But to make their attendance doubly sure, the Governor of the district had sent men armed with clubs and pikes to conduct them to the appointed place of rendezvous. *Noi Sunya* took leave of his family (a wife and six children) in tears. He knew what that call and those clubs and pikes meant. When they had reached the house of the district chief they found a large armed force ready to secure them. When arrested at their house they had been charged with refusing to do the king's work. But now *Nan Chai* is asked, "Are you an overseer of the temple?" "I was, but am not now." "Have you entered the religion of the foreigners?" "Yes."

Noi Sunya was asked the same question, to which he also answered, "Yes."

They were then seized and after further examination condemned to death. While *Nan Chai* was giving a reason of the hope that was in him, one of the examiners kicked him in the eye, leaving it all blood-shot, and causing it to swell until it closed. The arms of the prisoners were tied behind their backs. Their necks were compressed between two pieces of timber, tied before and behind so tightly as to painfully impede both respiration and the circulation of the blood. They were thus placed in a sitting posture near a wall and cords attached to their ears were tied to the wall. In this constrained and painful position—not able to turn their heads, or bow them in slumber—they remained from Monday afternoon until Tuesday morning about ten o'clock, when they were led out into the jungle and executed. O! what hours of suffering they were called to endure! When *Nan Chai* was arrested his wife started on a run to inform us, supposing that he would be brought into the city to undergo a regular trial. In that case she hoped the missionaries could insure his release. She had arrived in sight of our house when a messenger from the head of the village told her that if she called on us it would be at the risk of her life. She returned immediately, and having found out that he was to be tried at the house of the district governor, she hastened to join him. But she was informed that if she made the least demonstration of grief, she, too, would be put to death. She sat down by her husband for a time, and they conversed as opportunities offered—being narrowly watched by the merciless guard. The prisoners both said: "O! if only the missionaries were here, we would not have to die!" *Nan Chai's* last words to his wife were: "Tell the missionaries that we die for no other cause than that we are Christians." One of the guard angrily asked what he had said. She saw it was best for her to retire, and they parted.

When *Nan Chai* knew that he and his

comrade were doomed, he said to one of the officers: "You may kill us. We are prepared. But I beg you not kill those who are in the employ of the missionaries. They are not Christians and are not prepared to die." What a triumph of faith in this once fearful disciple! What a noble forgetfulness of self in that earnest request for the lives of others.

And now after a long and weary night of painful watching, the morning of Tuesday the 14th dawns upon them. The hour has come. They are led out into the retirement of the jungle. They kneel down, *Nan Chai* is requested to pray. He does so, his last petition being, "Lord Jesus, receive my spirit." The tenderness of the scene melts his enemies into tears. The heads of the prisoners—prisoners for Jesus' sake—are drawn back by slightly raising the cruel yoke they have worn for more than twenty hours. The executioner approaches with his club. *Nan Chai* receives the strokes on the front of his neck. His body sinks to the ground a lifeless corpse. His spirit joins the companionship of angels for the presence of Jesus. *Not Sunya* receives upon the front of his neck five or six strokes. But as life is still not extinct a spear is plunged into his heart. His body is bathed in blood, and his spirit joins that of his martyred brother.

Such was the horrible death which these dear lambs of Christ's fold bravely met, for the love they bore to his name. Their bodies were hastily buried. Their graves we may not yet visit. But though we miss these two dear Christians so much, and our hearts are sad when we think of their sufferings, we know that they are happy now in Immanuel's love. Just a few days before his death *Nan Chai* wrote, at Mrs. Wilson's request, a little slip which she forwarded to her friends as a specimen of the Laos language. The last line—and the last no doubt, which he ever wrote—contained the following words: "Nan Chai dai rap pen sit laow. Hak Yasoo nuck." "Nan Chai has be-

come a disciple. He loves Jesus much."

Pray for this persecuting king. Pray for these benighted and down-trodden Laos. Pray for your missionaries who are still here and would remain if God will.

Lodiana Mission N. India.

Hoshiarpore.

THE Rev. K. C. Chatterjee, the native evangelist at this station, and where he has been laboring the past year, sends the following interesting account of his work. Most of the foreign missionaries for obvious reasons live outside of the city walls, but near to their work. He has gone into the midst of the people and states the advantages of such a course:

Among the People — Its advantages.

—The Missionary and his assistants in this station live in the midst of the people, for whose welfare they labor—not in one place, congregated in one compound, but in different parts of the town. I cannot say too much in favor of this arrangement. It is the only system by which Christian teaching and Christian living can be combined together, and presented to our fellow-men to produce their full effects to the glory of God. I advocate it for another reason. Native Christians, I have observed in this country, on account of their isolation from their Hindu and Mohammedan neighbors, are regarded by both with a feeling of strangeness and suspicion. To remove this feeling, nothing is so effectual as the plan we are speaking of. When I first came to this town, I found the two native Christian families living here, regarded by their heathen neighbors in the same light as *Charas* and *Chamirs* (low castes) being entirely excluded from the use of public wells. To put a stop to this actual persecution, I could have applied to the authorities of the station. But I did not do so, thinking that conciliation would be better than force. I allowed a few months to pass on, and then called a meeting of the principal men of the town, and spoke

to them amongst other things, of the injustice of not allowing us to draw water out of the city wells. I said we were not degraded or defiled, as they had supposed. The only change that has taken place in our faith and practice by becoming Christians, was for the better, as they could all testify from personal knowledge. When they heard this little speech, they felt ashamed of the wrongs they had done, and unanimously gave their consent to our drawing water out of their wells—so much for our living with them.

I would also speak of the great convenience with which we can go out at any hour of the day to speak a few words to our fellow men. Our neighbors, too, find it convenient to come and see us whenever they choose. Hindoo and Mohammedan females of every rank are our daily visitors. They are not so in other mission stations. What is the cause of the difference? Simply this, that we live inside the city, and our fellow-laborers in other stations do not. I do not deny that there are some disadvantages and discomforts in a city life. But they are so few, that one can easily put up with them if he determines to do so, in order to do others good.

Having said this much about our favorable situation, I shall speak a few words about our work.

Bazar-preaching.—This department of our labor has been regularly carried on during the past year. Morning and evening the gospel has been preached in the city and the neighboring villages. And generally the audiences have been large, attentive, and respectful. Since April last, a reading-room has been opened in the city, and a large collection of religious books has been deposited in it. It is kept open for six hours in the day, and every one who feels inclined to go in, and read, is encouraged to do so. We ourselves, spend our morning hours in this place in reading and expounding the Holy Scriptures to all who come to listen. Up to this time this plan has

met with wonderful success. Numbers of people have daily resorted to our reading room, and have either heard or read the word of God. Many come daily and manifest the same interest in hearing the reading of the Scriptures as they do in hearing the reading of their own Shasters. They admire the precepts of the gospel, love them and regard them with a respectful eye.

Visiting People in their Houses.—This is another important department of our labor, and has been kept up by the missionary during the last year, as before. It was commenced with a view to carry the Gospel to the higher classes of natives. These, as a rule, do not listen to a Christian preacher in the street. It is necessary, therefore, to go to their houses, make acquaintance with them, gain their confidence, and gradually speak to them of the error of their ways. I have found these visits to be exceedingly useful in removing prejudices against Christianity, and its professors. After conversations, have turned upon doctrinal points of our religion, which to these people appeared absurd or ridiculous. On these occasions it has been my best endeavor to explain these doctrines to them. In one instance, I remember, they were so well impressed with my explanation, as ever afterwards to speak of Christianity with great regard.

Attending Melas.—All the melas of the district have been attended during the last year. Some of these were very large, and continued for several days, such as the Holi Mela at Nandpur, and the Bisakhi Mela at Bibhaur. We proclaimed the Gospel news in all, and sold a large number of books.

Itinerations.—This has been a very interesting branch of our labor during the last year. We itinerated for two months and a half of the cold weather, visiting all the principal towns of the district. Our plan was to go to a certain town and stay there for several days. In the morning we went out to visit the villages, and the evenings we generally

spent in speaking to the people of the town. I always had a large *Durres* spread before my tent to receive visitors and enquirers. These came in great numbers, and sometimes kept me occupied the whole day. I was struck with the amount of interest shown in some places in hearing the truth of Christ. In one place, a *Sardar* was so much taken up with our teaching that he called a meeting of the Pundits and learned men of the town and asked me to preach the Gospel to them. In another place (where we resided for ten days) a party of intelligent Hindus put before us a plate of sweetmeats and entreated us to become their religious gurus. They said the religion which produces Christian character cannot but be true. I taught these good people for a week, and left them perfect believers in Christ—I mean intellectual believers. For they showed no readiness to resign their hearts to him. Baptism they refused to accept, as not being necessary in their sight. The Vedantists of Bari Basi insisted on paying us divine homage, because, as they said, they had not seen “such a large portion of divinity present in any other human beings.” Instead of enlarging upon facts of this nature, I shall only remark in this place, that from what I have seen and heard in the country, I am inclined to believe that a large number of Hindus would to-day embrace Christianity, if it was not an exclusive religion, and if it did not insist upon reformation of heart and morals, as well as upon baptism and breaking of castes. Many Hindus would worship Christ, if they were allowed to worship *Krishna* also. They are willing to give him a portion of their heart, but not the whole of it. The code of Christian morals is so pure and holy, that it forces the assent of their consciences and understanding. They admire it, but cannot follow it. If then we would be satisfied with the simple admiration of the lips and the cold assent of the understanding without requiring a correspond-

ing change in life and conversation—if we could be satisfied with an acknowledgment of Christ's divinity along with the divinity of a thousand others, then we should to-day get hundreds of followers for Christ. But this we cannot do. Hence the remarkable smallness of our success. The reformers of false religion (Baba Nanuk, Golah Das, Ram Das, Ram Singh, Keshub Sen, &c.) did this. The consequence was they made remarkable progress within a short space of time. I have passed over the whole district, and have not met with a single Sikh. All the followers of Nanuk and Govind Singh I saw, were only so in theory. In practice they were idolatrous Hindus.

Bible Class.—This class was opened for three months in the cold weather with a view to give some religious instruction to the boys of the Government School. Ten students of the first and second classes attended it pretty regularly, and studied with me the Gospel of Matthew and a portion of the Proverbs. I also gave them a lesson in English literature every day. It is hoped our labors in this field have not been quite in vain.

Reading and Debating Club.—This is a very useful institution, and has been established for the benefit of the young men employed as clerks in Government offices or as teachers in the Government school. It consists of eight members, who meet once a fortnight, read one or more essays on a subject previously appointed, and discuss them. They also subscribe for English newspapers and periodicals. Although purely religious subjects are not discussed in this society, still the missionary feels interested in it, on account of its affording him a very good opportunity of inculcating Christian ideas on many important social and moral questions.

Church Services.—Two public services on the Lord's day have been kept up during the year, one in Hindustani for

the native Church, and the other in English for the European residents of the station. Both have been very well attended.

The native church is still very small, consisting of seven adult members and five infants. One addition has been made to it from the outside during the year, by the baptism of a young Sayad. He is an inhabitant of Jandiala, and received his first impressions of Christianity at Lahore. He had a number of *Murids* (disciples) in this place, whom he visited from time to time. During his last visit he called on me, and expressed a desire to embrace the Christian faith. On enquiry, I found, he had always taken a deep interest in religious questions, and not being satisfied with Mohammedanism, had bought a copy of the New Testament, and studied it very closely. The amount of knowledge he manifested was wonderful. On several points, however, his ideas were vague and imperfect. So I asked him to study the Scriptures for a few days more. This he consented to do, and regularly visited me every morning and evening to receive instruction. In less than four weeks he went through the gospels of Matthew and John, and a large number of the Psalms. He joined me in prayer for Divine blessing upon his study. One morning he expressed an earnest desire for making a public profession of Christ. I asked him to pray. This he did so devoutly and fervently as to leave no doubt in my mind of his participation of the Spirit's grace. I then administered to him the rite of baptism. He has since gone to his native village, and is living with his wife and children, carrying on his former occupation of cultivating the ground. All the accounts I have received of him state that he continues steadfast in his new faith, notwithstanding the many troubles he has to endure from his neighbors and friends.

Zenana Work.—No systematic work has been done amongst the females of Hoshiarpore. Mrs. Chatterjee only visited

a couple of families in the cold weather. read the word of God and spoke of her In December last a spinning class was Saviour's love. She has had also many formed under her superintendence for interesting conversations on religious the relief of the poor and helpless subjects with her numerous female vis- widows. Upwards of sixty needy women tors. Through these, it may be hoped, attended this class. To these she daily some good has been done.

MISSION ROOMS, NEW YORK, APRIL 19, 1870.

The Board of Foreign Missions will hold its annual meeting at the Mission House, New York, on Tuesday, May 3, at 2 o'clock, P. M.

A sermon for the Board will be preached by Rev. L. J. Halsey, D. D., of Chicago, Ill., on Sabbath evening, May 1, in the Brick Church, New York.

LATEST NEWS FROM OUR MISSIONS.

LIBERIA.—Rev. H. W. Erskine writes March 9, of the departure of Rev. Mr. Priest for the United States, as a Commissioner to the next General Assembly. "The Presbytery entertains a lively hope that at this meeting of the United General Assembly, Liberia may be especially remembered, so that in future we may by God's blessing be enabled to do more for the advancement of his kingdom in this dark land." He refers to more energetic movements on the part of the republic to foster and increase educational institutions. These are greatly needed in that land, and should be encouraged by Christians in our own country.

CORISCO.—This mission still longs and pleads for reinforcement. Several of the little band need rest and change, but they descry no new helpers coming to their relief. "The present," writes Rev. Mr. De Heer, "is by far the darkest time our Mission has known since its establishment."

INDIA.—Rev. E. M. Wherry speaks in his letter of Feb. 15, of commencing a night service in their chapel in Lodiana, which is conducted much as a regular Sabbath service. The novelty of holding a meeting by lamp light at first attracted large crowds, but the audience soon decreased to about a hundred, which is steady and attentive. "This chapel preaching is to us a sign of great progress. Formerly the people would not come inside of a chapel; now they come in and sit down with an air of confidence. Many seem to be deeply interested, though but few confess it." Rev. D. Herron writes Feb. 7th, of some religious interest in the Girls' School, at Dehra, and in a letter of later date, he says that this school is larger than ever before, numbering about eighty. He mentions the marriage of one of the pupils to a native Catachist who is preparing for the ministry. She came into this school "as a poor, ignorant, heathen orphan, now she goes out from us an educated, intelligent Christian woman and a happy wife, to occupy a high and honorable place as a missionary to her countrymen and countrywomen. Our work has its rewards," Rev. J. J. Walsh refers to the mela at Allahabad as very large in the attendance of the people—over two millions present. "Our Zenana work is growing in interest more and more."

SIAM.—We refer on another page to the result of the visit to Chieng-mai of Messrs McDonald and George. It seems as if that mission must be suspended. Will not the Church make earnest supplications to the Most High to turn the hearts of his enemies to himself or lead them to grant religious toleration to their subjects? Mr.

McGilvary's plea is most urgent. Rev. S. G. McFarland writes March 24, from Petchaburi of the baptism of a Siamese man of respectability. He asks that a female teacher should be sent as soon as possible to the Industrial School at this station. "I am sure a number of offers will be made if you let it be known that you are ready to send out a lady for this school." In making this announcement we are not only desirous that the Church should come up to this work, so as to enable the Board to enlarge its operations in this direction, but to send out one as soon as possible. The worker and the means are needed.

CHINA.—Rev. H. V. Noyes alludes to a contemplated enlargement of their work at Canton, in the way of schools and in direct missionary labor. From Hangchow Rev. S. Dodd, writes Feb. 4: "Two weeks ago was our communion here. Two persons were baptised, one of whom was from the boys' school, the other a servant who has been with us about a couple of years; the previous Sabbath one adult was baptised at Sing — z; there are two inquirers at Dzao-ngo." Rev. J. M. W. Farnham, of Shanghai, says in his letter of Feb. 11: "Five hopeful converts were received at our last communion, and there were others wishing to unite with us." The school was closed for the Chinese New Year's holidays. Rev. J. S. McIlvaine, of Peking, alludes to certain inquirers who have applied for baptism, but only one in whom he has much confidence. He speaks of some others who absent themselves from ordinances.

JAPAN.—Rev. E. Cornes has accepted an appointment for one year, as teacher of History and Geography in the Government School at Yeddo. Whilst studying the language of the people he will be brought into contact with many youthful minds, and as a teacher he may not only reach them with the truth, but hopes by such labor to be better fitted for direct evangelistic work. Dr. Hepburn writes, Feb. 19, that the Bible class continues well attended, and that the Sabbath School is also doing well.

CHINESE IN CALIFORNIA.—Rev. A. W. Loomis mentions in late letters plans for enlarging his peculiar work in California. He writes encouragingly of his Chinese assistants, and says that the evening school is full, the Sabbath School and afternoon service generally well attended, while on Sabbath evenings the chapel is full. Our Church should have another missionary in that field.

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN MARCH, 1870.

SYNOD OF ALBANY.

Pby of Albany.

Johnstown ch.	61 23
State st ch Albany.	650 00
East ave ch, Schenectady.	26 76
1st ch, Little Falls.	172 11
Saratoga Springs ch sab sch.	27 71
Mayfield Central ch.	1 50
Hamilton Union ch, 6.60; sab sch, 8.	9 00
Northville ch.	9 00
Northampton ch.	9 00
1st ch, Albany.	376 20

Pby of Londonderry.

Beach st ch, Boston.	100 00
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Pby of Troy.

Ninth ch, Troy.	20 00
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1,463 08

SYNOD OF ALLEGHENY.

Pby of Allegheny.

Concord ch, 45.10; sab sch, 20.	65 10
North Butler ch.	5 00
Freeport ch sab sch.	11 00
Portersville ch.	16 45
Rich Hill ch.	81 00

Pby of Allegheny City.

North ch sab sch, for Rio Chapel.	10 50
1st ch, Allegheny City.	217 24
1st German ch, Allegheny City, 15.14; sab sch, 5.66.	20 80
Sharpsburg ch.	42 50

Pby of Beaver.

Sharon ch.	50 00
Heron ch, 98.20; sab sch, for Saharanpur, 20.	118 20
Westfield ch.	5 00
Neshanock ch.	78 00
Little Beaver ch.	31 00

Pby of Erie.

Sturgeonsville ch.	7 00
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705 79

SYNOD OF BALTIMORE.

Pby of Baltimore.

12th ch, Baltimore.....	45 00
1st ch, Annapolis.....	80 66
Westminster ch, Baltimore, 554; J. W. Lee, 85; sab sch, 140; Miss. sch, 20; Mrs. Isaacs' children, 8.16; Emma and Hattie Whitely, 2; Charlie Heath and Sisters, 53c.; Grace Lee, 50c.....	755 19

Pby of Carlisle.

Newville sab sch.....	145 65
Gettysburg ch.....	24 06
Barton ch, a member, 20; sab sch, 10.....	30 60
Upper Path Valley ch.....	100 25
Silver Spring ch, 52.10; sab sch, 10.....	62 10
Mechanicsburg ch.....	40 66
2d ch, Carlisle.....	249 27

Pby of Concord.

Reems' Creek ch.....	2 75
Duncan's Creek ch.....	8 60

Pby of Leves.

Pitt's Creek ch, 16.36; sab sch, 12.50.....	28 86
Rehoboth ch.....	5 87
Snow Hill ch, 5.50; sab sch, 4.50.....	10 00
Buckingham ch.....	28 70
Eden ch.....	3 80

Pby of Potomac.

Bridge st ch, Georgetown.....	91 01
7th st ch, Washington.....	75 00
	1,782 33

SYNOD OF BUFFALO.

Pby of Genesee River.

Wyoming ch, 45.84; sab sch, for Scripture Readers at Canton, 89.....	84 34
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Pby of Ogdensburg.

Hammond ch, Bam'l Miller.....	10 00
1st ch, Oswegatchie.....	25 24

Pby of Rochester City.

1st ch sab sch, Phelps.....	28 00
Port Byron ch, 35; sab sch, for Shanghai, 25.....	60 00
	207 58

SYNOD OF CHICAGO.

Pby of Bureau.

Camden Mills ch, 7; sab sch, 18.....	20 00
Millersburg ch.....	25 00

Pby of Chicago.

Jefferson Park ch, 268.55; sab sch, 160.70.....	444 25
Zion ch sab sch.....	10 00
Harvard ch sab sch.....	5 00
Wyoming ch.....	9 00

Pby of Rock River.

Rock River ch.....	9 50
Foreston Ger ch.....	14 42
Franklin Grove sab sch.....	1 55
Sterling ch.....	87 80
Galena South ch.....	19 20

Pby of Schuyler.

Vermont ch.....	11 00
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Pby of Warren.

Bushwell ch.....	3 00
	659 73

SYNOD OF CINCINNATI.

Pby of Chillicothe.

Washington ch, 20; sab sch, 10.....	30 00
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1st ch, Greenfield.....	40 50
Red Oak ch, Chas. Kirkpatrick.....	10 00
Hillsboro ch.....	148 50
Belfast ch, Wm. Storer.....	1 00
Pisgah ch.....	120 00
South Salem ch, 154.80; sab sch, 40.....	194 80

Pby of Cincinnati.

Somerset ch sab sch.....	13 21
Bethel ch, 12.12; sab sch, 5 90.....	18 02
7th ch, Cincinnati.....	11 40
Central ch, Cincinnati.....	5 00
Glendale ch.....	95 90

Pby of Miami.

Monroe ch.....	15 00
Miami City ch.....	75 00
1st ch, Springfield.....	150 52
8d ch, Dayton.....	40 20
Frankville ch.....	3 45

Pby of Oxford.

Harmony ch.....	20 00
Camden ch.....	7 40
	999 90

SYNOD OF ILLINOIS.

Pby of Bloomington.

Gilman ch.....	2 20
Waynesville ch.....	9 00
Eureka ch.....	5 11
Onarga ch, 24; sab sch, 10.....	34 00
Dwight ch.....	5 95
Lexington ch.....	22 00
Chateworth ch.....	8 00

Pby of Kaskaskia.

Butler ch, 16.25; sab sch, 5.52.....	21 77
Cave Spring ch.....	8 50
Hillsboro ch.....	20 00

Pby of Palestine.

Oakland ch.....	3 25
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Pby of Peoria.

Henry ch.....	40 00
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Pby of Saline.

Friendsville ch sab sch, for Lodianna Orphanage.....	50 00
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Pby of Sangamon.

1st ch, Decatur.....	40 45
	266 38

SYNOD OF INDIANA.

Pby of Madison.

Bethel ch.....	11 00
Unity ch.....	3 00
Donaldson ch.....	2 00

Pby of New Albany.

Jackson Co. German ch.....	8 00
Livonia ch.....	6 00

Pby of Vincennes.

Evansville ch.....	43 30
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Pby of White Water.

Rushville sab sch.....	14 30
1st ch, Richmond.....	24 00
Mt. Carmel ch.....	12 75
	123 44

SYNOD OF IOWA.

Pby of Cedar.

New York ch.....	5 00
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Pby of Dubuque.

Byron Centre ch.	8 60
German ch, Independence.	6 00
Farmer's Creek ch.	2 00
Andrew ch.	11 00

Pby of Fort Dodge.

Unity ch.	11 10
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Pby of Frankville.

Lime Springs ch.	6 00
Frankville ch.	28 00

Pby of Vinton.

1st ch, Waterloo.	57 25
Central ch.	8 20

SYNOD OF KANSAS.

Pby of Highland.

1st ch, Washington.	2 00
Watersville ch.	1 50

Pby of Neosho.

Scipio ch.	1 00
Fort Scott ch.	11 00

SYNOD OF KENTUCKY.

Pby of Ebenezer.

1st ch sab sch, Covington.	127 60
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SYNOD OF MISSOURI.

Pby of Palmyra.

Macon City ch.	55 00
Callas ch.	2 10
Shelbyville ch, from Pastor and Wife.	5 00

Pby of Potost.

White Water ch, Peter Conrad.	10 00
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Pby of Upper Missouri.

Oregon ch.	10 15
Savannah ch.	100 00
Filmore ch.	9 50

Pby of Southwestern Missouri.

Mission Field of Rev. J. McFarland.	2 00
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SYNOD OF NASHVILLE.

Pby of Austin.

1st German ch, Galveston, Texas.	8 00
Austin ch, omitted in January.	28 00

Pby of Holston.

Mt. Bethel ch.	28 00
Salem ch.	18 00

SYNOD OF NEW JERSEY.

Pby of Burlington.

Allentown ch.	116 00
1st ch, Camden, 250.50; "A Family," 80.	230 50
Burlington ch, 29.95; sab sch, for Chefoo sch, 45.	74 95
Columbus ch.	45 00

Pby of Elizabethtown.

1st ch, Metuchin.	85 19
1st ch, Rahway.	6 50
1st ch, Woodbridge.	60 00
Baskingridge ch, 110; sab sch, 80.	140 00

Pby of Luzerna.

Kingston ch.	30 12
Lebanon ch.	2 00
Northmoreland ch, 3; "G," 1.	3 00
Pittstown ch.	20 00
White Haven ch sab sch.	10 00

Pby of Monmouth.

Port Washington ch sab sch.	9 00
Tom's River ch.	5 75

Pby of Newton.

Andover ch, 6.49; sab sch, 3.25; Allamuchy sab sch, 3.90.	18 64
Newton ch, 40.80, for Papal Countries, 11.11; sab sch, to ed. boy in China, 37.50.	59 41
Danville ch, 25.75; sab sch, 8.40.	39 15
Upper Mt. Bethel ch sab sch.	5 18
Middle Smithfield ch.	20 00
Phillipsburgh sab sch.	15 00
Hackettstown ch, 557; sab sch, to sup. Rev. T. S. Wynkoop, 60.	617 00

Pby of New Brunswick.

2d ch, Trenton.	21 80
Lawrenceville Central ch, 259.26; sab sch, for Benita, 50.	309 26

Pby of Passaic.

8d ch, Newark, 22.93; Youths' Miss. Soc'y, 159.25.	182 18
Wickliffe ch mo con.	10 35
1st ch, Rutherford Park.	78 54

Pby of Raritan.

1st ch, Bloomsburg.	81 00
German Valley ch, to con J. C. Welsh and Geo. Neighbor L. ms.	60 50
Flemington ch, Rev. Geo. S. Mott, 50; Mrs. Kee, 5.	55 00
2d ch, Amwell, 22; sab sch, 18.	40 00
Musconetcong Valley ch, 71.80; New Hampton sab sch, 11.41.	83 21

Pby of Susquehanna.

Warrenham ch.	8 00
Monroeton ch.	4 00
Wyalusing 1st ch.	5 00
Herrick ch.	5 00
Wyalusing 2d ch.	20 00

Pby of West Jersey.

Tuckahoe ch, 1.25; sab sch, 3.	4 25
1st ch, Bridgeton, Jos. Reeves, to con Mary J. Reeves L. m.	80 00
1st ch, Cedarville.	136 00
Pittsgrove ch, 25; sab sch, 25.50.	58 50

2,942 07

SYNOD OF NEW YORK.

Pby of Connecticut.

South Salem ch, 178; Mrs. Elizabeth Hays, 200.	378 00
South East ch.	25 16
Red Mills ch.	18 00
South East Centre ch.	30 53
Rye ch.	525 00
Mt. Kisco ch.	35 00

Pby of Hudson.

Bloomingburg ch.	2 00
Scotchtown ch.	200 00
Goodwill ch.	80 00
Washingtonville ch.	85 00

Pby of Long Island.

Setauket ch.	12 00
Fresh Pond ch.	27 00
Sweet Hollow ch.	17 22

Pby of Nassau.

Throop Ave ch.	23 07
Astoria ch.	86 67
South 3d st ch, Williamsburgh, 38.09; sab sch, for Indian Miss sch, 50; Corisco, 40; Futtelgurh, 25; Ningpo, 25; Shanghai, 35.	218 09
1st ch, Brooklyn.	48 50
Genevan ch.	44 00
Hempstead ch.	16 69
Central ch, Brooklyn.	86 00

Pby of New York.

University Place ch	25 45
Brick ch Chapel	10 00
Brick ch, 3,880.22; Miss. sch, for (hefoos	4,880 22
sch, 500	15 73
Ch of Sea and Land	9 53
1st ch, Edgewater, S. I.	8 00
German ch, N. Y.	80 00
Sab sch, No. 59, N. Y.	6 88
Chelsea ch.	23 60
40th st ch, N. Y.	25 00
West 23d st ch, N. Y., sab sch	1 00
Clarkstown Ger ch.	

Pby of New York 2d.

Peeekskill ch.	15 70
West Farms ch.	5 00
South Greenburgh ch sab sch, to sup. Native	
Pastor at Ningpo	170 50
1st ch, Delhi.	25 25
Hobart ch.	8 75
Westminster ch, Yonkers.	55 42

Pby of North River.

Middle Hope ch, 17.69; sab sch, 3.77.	21 46
New Hamburg ch.	7 83
Calvary ch, Newburgh.	43 14

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.

Green Castle ch sab sch.	5 52
1st ch sab sch, Crawfordsville.	8 62
Carpentersville ch sab sch	13 50

Pby of Fort Wayne.

Pleasant Ridge ch.	20 00
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Pby of Lake.

Bethel sab sch.	19 10
Crown Point ch.	12 00

Pby of Logansport.

Rock Creek ch.	8 20
Pennington ch.	8 00
Sugar Creek ch, 10; sab sch, 1.15	11 15
Monticello ch.	7 00

SYNOD OF OHIO.

Pby of Hocking.

Athens sab sch.	21 00
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Pby of Richland.

Myers' Miss. Lyceum, Vermil. Institute.	86 80
Hayesville ch.	53 85
Martinsburg ch.	16 63
Bloomfield ch.	9 10
McKay ch.	28 07

Pby of Wooster.

Millersburg ch.	14 89
Orville ch.	10 00
Congress ch.	20 85
Wooster ch.	116 25
Wayne ch, 85; sab sch, 23.	57 00

Pby of Zanesville.

Brownsville ch.	21 00
Zanesville 2d ch.	44 25

SYNOD OF PACIFIC.

Pby of California.

Calvary ch and sab sch, San Francisco.	526 00
Santa Barbara ch.	10 00
	536 00

SYNOD OF PHILADELPHIA.

Pby of Donegal.

Leacock ch.	53 00
Columbia ch, 363.83; sab sch, 6.64; Little	
Johnny Vaughn's Miss. Box, 74c.	275 76
Little Britain ch, 35; sab sch, 4.15.	89 15
Strasburgh sab sch.	55 89

Pby of Huntingdon.

Fruit Hill ch.	14 00
Alexandria ch.	85 00
Huntingdon ch.	250 00
Wifintown ch.	190 40
Williamsburgh ch, 69; sab sch, 16.	85 00
Osceola Mills ch.	17 00
Curwinstown ch.	11 00
Tyrone ch.	43 00

Pby of New Castle.

Oxford ch and sab sch.	193 63
1st ch, Wilmington, 20.79; sab sch, 23.14.	43 98
Upper Octorara ch.	181 51
Lower West Nottingham ch, 38.42; Contents	
of Little Ellen Rowland's Miss. Box, 1.65.	40 07

Pby of Northumberland.

Washington ch.	17 57
Jersey Shore ch.	52 55
8d ch, Williamsport, 170; sab sch, to sup.	
Miss Thompson, 25.	195 00
Berwick ch.	12 00
Briar Creek ch.	5 44
Bald Eagle and Nittany chs, 58.56; Ellie	
Brown's Box, 1.25.	55 11

Pby of Philadelphia.

Medina ch.	50 00
West Spruce st ch, Miss S. Field.	5 00
Arch st ch.	475 82
6th ch.	53 09
African 1st ch.	2 50
10th ch.	84 06
7th ch.	10 00

Pby of Philadelphia Central.

Great Valley ch.	7 00
Cohocksink ch sab sch.	59 64
North 10th st ch.	43 37
North ch.	83 11

Pby of Philadelphia 2d.

1st ch sab sch, Easton.	112 00
Catasauqua ch.	25 00
Neshaminy ch.	6 00
Pottstown ch.	30 00
Solebury ch.	12 00

2,929 99

SYNOD OF PITTSBURG.

Pby of Blairsville.

Latrobe ch.	57 50
Cherry Tree ch, 61.33; sab sch, 7.	63 88
Johnstown ch.	90 00
Greensburg ch.	51 50
Unity ch.	42 00
Congruity ch.	11 80

Pby of Clarion.

Mt. Tabor sab sch.	7 00
Mill Creek sab sch.	5 09
Mt. Pleasant sab sch.	3 00
Clear Creek sab sch.	5 00
Callensburg sab sch.	11 50
Brookville ch.	25 00
Perry ch.	9 00
Licking ch.	37 88
Leatherwood ch.	84 90

Pby of Ohio.

Monongahela City ch.	100 00
Mingo ch.	23 00
East Liberty ch.	438 85
Mt. Pleasant ch.	11 00

<i>Pby of Redstone.</i>	
Brownsville ch	100 00
Uniontown ch, Children of	9 77
George's Creek ch	11 50
New Providence ch, 25; sab sch, 14	39 00
Sewickly ch	22 15
Greensboro ch, 6; sab sch, 2	8 00

<i>Pby of Saltsburg.</i>	
Glade Run ch	35 00
Rural Valley ch, 39.18; A Friend, 20	59 13
Rayne ch	40 00
Harmony ch	130 00
	1,437 36

SYNOD OF ST. PAUL.

<i>Pby of Chippewa.</i>	
La Crosse ch	14 55

<i>Pby of St. Paul.</i>	
Central ch, St. Paul	57 97
Westminster ch Minneapolis, 205.12; sab sch, 21.33	226 45
Rockford ch	5 00
Medina	4 00
Franklin ch	1 00
	308 97

SYNOD OF SANDUSKY.

<i>Pby of Findlay.</i>	
Van Wert sab sch	11 00
Patterson, Foust and Blanchard chs	12 60

<i>Pby of Maumee.</i>	
Union ch, 4.40; sab sch, 5	9 40

<i>Pby of Michigan.</i>	
Bennington ch	6 77
Maple Grove, 3.68; Mrs. Depue, 2	5 68
Westminster ch, Detroit	165 33
	210 13

SYNOD OF SOUTHERN IOWA.

<i>Pby of Des Moines.</i>	
1st ch, Des Moines	40 00
Osceola ch	10 00
Corydon ch	2 00

<i>Pby of Fairfield.</i>	
Ottumwa ch, 7; sab sch, 5	12 00
1st ch, Aledo	8 50
Troy ch	3 75
Summit ch	7 20
Birmingham ch	20 25

<i>Pby of Iowa.</i>	
1st ch, Mt. Pleasant, 84.15; sab sch, 125	209 15
1st ch, Iowa City, 75; Hugh Taylor, 5	80 00
Winfield ch, 10.44; sab sch, 12	22 44
Fort Madison ch sab sch	19 20
	429 49

SYNOD OF WHEELING.

<i>Pby of New Lisbon.</i>	
Long Run ch	5 00

<i>Pby of Steubenville.</i>	
Harlem ch	6 00
1st ch, Steubenville	77 38
Bacon Ridge ch	20 00
Wellsville sab sch	15 47
Bloomfield ch, 18; "E. O.", 1.39; sab sch, 14.11	38 50
East Springfield ch	25 00
Waynesburgh ch, 35; sab sch, 10	45 00
Bethlehem ch	25 00
Island Creek ch	4 00

Annapolis sab sch, to sup. Rev. W. F. Johnson	15 65
2d ch, Steubenville, to sup. Rev. W. F. Johnson	317 00
Centre Unity ch, 6.55; sab sch, 2.45	10 00

<i>Pby of St. Clairsville.</i>	
St. Clairsville ch	125 00
Kirkwood ch, 20; sab sch, 65	85 00

<i>Pby of Washington.</i>	
Fairview ch	8 73
East Buffalo ch	15 90
Holliday's Cove ch	23 00
Three Springs ch	12 00
Upper Buffalo ch	50 00
1st ch, Washington	20 60
1st ch, Wheeling	84 02

<i>Pby of West Virginia.</i>	
Ravenswood ch	5 00
	978 25

SYNOD OF WISCONSIN.

<i>Pby of Dane.</i>	
Oakland ch	10 00
Oregon sab sch	8 00

<i>Pby of Winnebago.</i>	
Kilbourne City Cent Society	2 00
Winneconne ch	10 00
	30 00

Total receipts from churches.....\$23,845 22

LEGACIES.

Legacy of Mrs. Susan H. Thorne, dec'd, Carlisle, Pa.	1,268 50
Bequest of Andrew Patterson, dec'd, Mercer Co., Pa., less tax	95 00
Legacy of Dr. Isaac Z. Longacre, dec'd, Westmoreland Co., Pa., less tax	898 00
Legacy of Mrs. Mary C. Donaldson, dec'd, Philadelphia	500 00
Legacy of Mrs. Mary J. Larimer, dec'd, Westmoreland Co., Pa.	467 00
	\$3,218 50

MISCELLANEOUS.

Mrs. Wm. Rankin, Newark, 200; O., 25c.; M. E. F. Chillicothe, 5; S. T. N., for Chienngmai, 5; Mrs. C. Williamson, 5; J. T. S., 10; W. Stokes, Russellville, Ky., to oon Mrs. A. Stokes L. M., 40; Bible Class, Ebenezer Col'd sch, S. C., 2; Two Friends, 100; Jared Luck, 3; Lafayette College, Chestnut Hill, Miss. sch, 5.50; G. Liberty, Ohio, 1; M. W. M., 20; W. L., 500; Children of the Promise, 18.50; Ladies of Youngstown Ref. ch, to ed. girl at Dehra, 84.50; Mrs. Julia Hill, Johnson, N. Y., 10; Willie, 20c.; A Friend, Rockford, Ill., 13; Gen'l G. Loomis, 2.50; North Cong'l ch, Enfield Conn., 50; David M. Clark, 1; Mrs. Mary H. Green, 2; Willie Condit, 50c.; "S.", 10; Rev. C. D. Roberts, Smartsville, Cal., 5; W. E. Allegheny, Pa., 1; Mrs. L. T. Wells, Felicity, Ohio, 10; Rev. L. D. Potter and Family, Glendale, Ohio, 7.45; Mrs. M. Furman, 1; Sarah F. Furman, 1.	\$1,064 40
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Total Receipts in Mar, 1870.....\$23,128 12

Total Receipts from May 1st.....\$203,983 53

Five boxes of clothing for Seminole Mission, from Ladies Sewing Society 1st ch, New York.

WM. RANKIN, Treasurer.

Correspondence.

LETTERS relating to the Missions or other operations of the Board, may be addressed to the Rev. JOHN C. LOWRIE, or the Rev. DAVID IRVING, Secretaries, Mission House, No. 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board or containing remittances of money, to be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

The Foreign Missionary.

MONTHLY PUBLICATION.

Terms of the PAMPHLET Edition 50 cents a year. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers of our churches.

The Newspaper Foreign Missionary.

Is specially designed for youth. Ten copies, when sent to one address for one year, one dollar, and in the same proportion for larger numbers. It is sent free, one copy to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

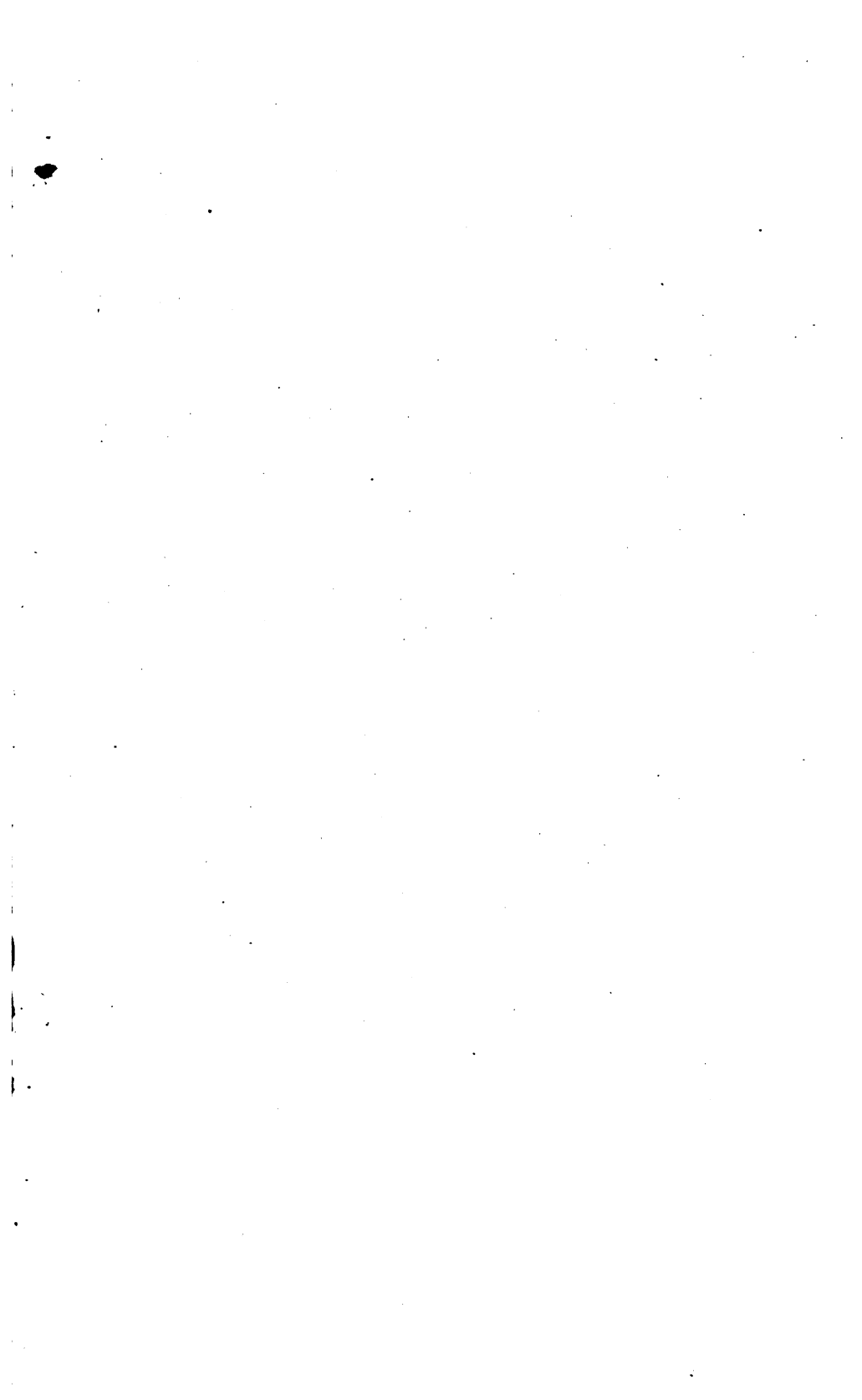
FORM OF BEQUEST.—The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is, "The Board of Foreign Missions of the Presbyterian Church in the United States of America.

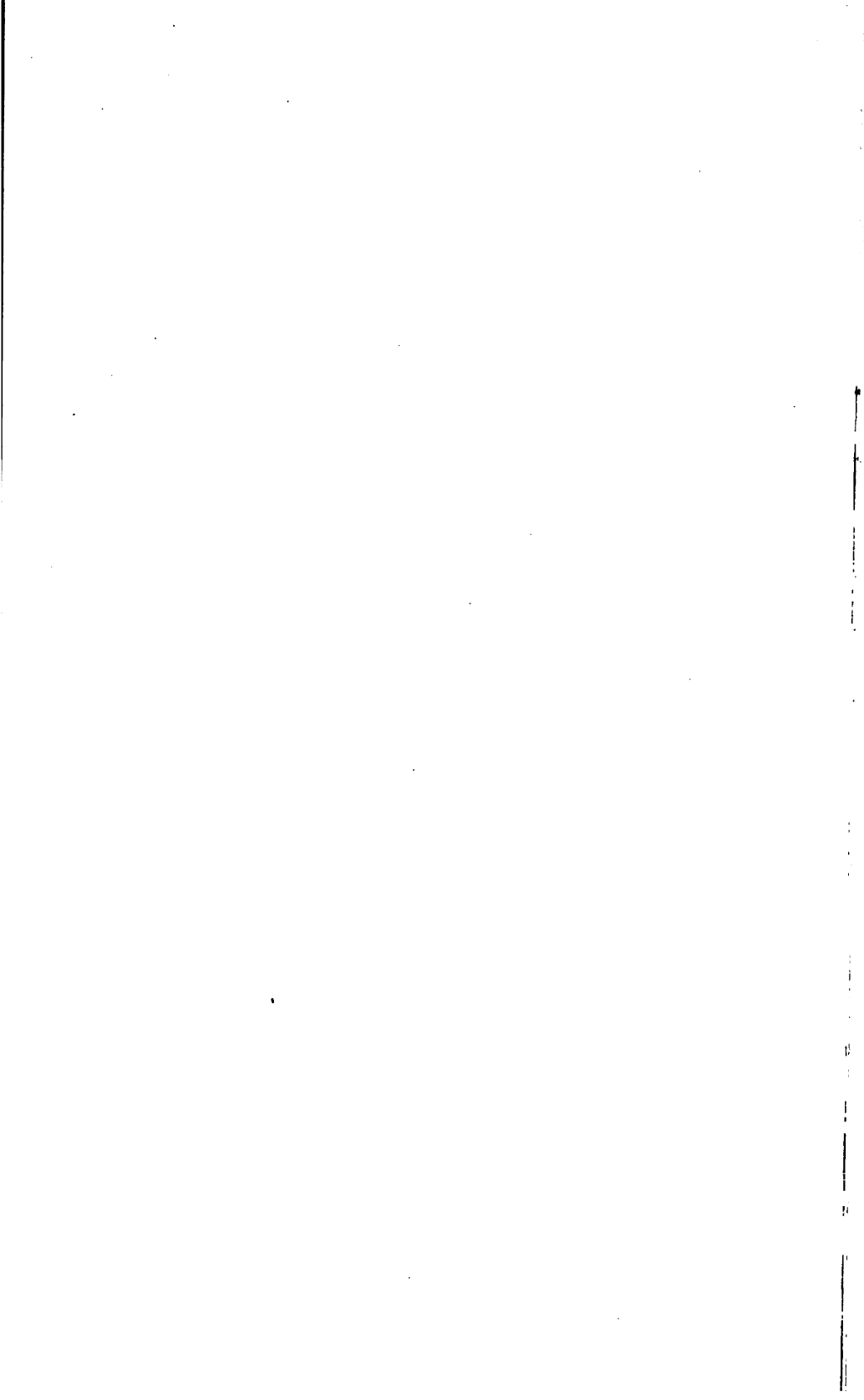
CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

Manual of the Foreign Missions of the Presbyterian Church, by JOHN C. LOWRIE, published by WILLIAM RANKIN, Jr., 23 Centre Street, New York. Price \$1.25; postage 25 cents.

Notice.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage*: from New York to LIBERIA and CORISCO, 22 cents for each $\frac{1}{2}$ oz. weight; to SIAM, 28 cents for each $\frac{1}{2}$ oz. weight; to INDIA, *via* Southampton, 22 cents for each $\frac{1}{2}$ oz. weight; to CHINA and JAPAN, *via* San Francisco 10 cents for each $\frac{1}{2}$ oz. weight; to U. S. of Colombia, 18 cents for each $\frac{1}{2}$ oz. weight. The steamer for BRAZIL leaves on the 28d of each month; postage 10 cents for each $\frac{1}{2}$ oz. weight. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.







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